



3 1761 08824780 4

SOPHOCLES TRACHINIAE

NEW AND REVISED EDITION.



CAMPBELL & ABBOTT

CLARENDON PRESS SERIES

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Univ. Coll.
Toronto

Clarendon Press Series

TRACHINIAE

CAMPBELL AND ABBOTT

London

HENRY FROWDE

OXFORD UNIVERSITY PRESS WAREHOUSE
AMEN CORNER, E.C.



New York

MACMILLAN & CO., 66 FIFTH AVENUE

LGr
5712 kCam

Clarendon Press Series

SOPHOCLES

IN SINGLE PLAYS

FOR THE USE OF SCHOOLS: Trachiniae

EDITED

WITH INTRODUCTIONS AND ENGLISH NOTES

BY

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TRACHINIAE

New and Revised Edition

181982
5.7.23.

Oxford

AT THE CLARENDON PRESS

1893



Oxford

PRINTED AT THE CLARENDON PRESS

BY HORACE HART, PRINTER TO THE UNIVERSITY

PREFACE.

THE present edition of the plays of Sophocles has been compiled from the larger edition of the Plays and Fragments published by Prof. Campbell¹, with such alterations and additions as seemed necessary to adapt the work for use in schools.

The text is almost identical in the two editions, and the same marks are used. A departure from MS. authority is distinguished by an asterisk, and a word or phrase which, though retained from the MSS., is almost certainly corrupt, is distinguished by an obelus.

In the notes, the critical part of the larger edition bearing on the text has been omitted. Here and there, it is true, various readings have been given, but no attempt is made to present a connected account of the text. And little or nothing is said about the metres. Whatever light may have been thrown on Greek music and metre by recent researches in Germany, the results have not been such that they can

¹ *Sophocles*. By Prof. Campbell. Clarendon Press, 1879-81.

with any advantage be embodied in an English School Edition¹.

In the illustration of grammatical constructions the smaller edition is sometimes more full than the larger. It is obvious that knowledge which may be presumed in an older reader can be profitably enough imparted to one who is reading Sophocles for the first time, and reading him principally with a view to improve his knowledge of Greek. But, in order to save space, references are sometimes given to grammatical works, especially to Professor Goodwin's 'Moods and Tenses.' In the larger edition the most important facts of the language of Sophocles have been collected, analysed, and arranged, in an introductory essay: in this edition the matter of that essay has been embodied in the notes on various passages. This change seemed necessary in a work which is intended to facilitate the reading of the author without aiming at a general criticism of his language. But a use of the indices will enable any one who wishes to construct for himself a fair conspectus of the leading features in the style of Sophocles.

It will be observed that in many passages more than one rendering is given, and it may perhaps be thought that such alternatives are merely a confession of ignorance. But although it is true that the writer's meaning is one and one only, it is often scarcely possible to express this, even when

¹ Brambach has published 'Die Sophocleischen Gesänge für den Schulgebrauch metrisch erklärt.' Leipzig, 1870.

perceived, by a single English version, and there are some passages in which the grounds of interpretation are so nicely balanced, that the charge of ignorance would rather be applicable to a dogmatic rendering. Beyond doubt, many passages admit grammatically of two interpretations, either of which is possible in the context in which the words occur. There may be a preference in favour of one or the other, but to exclude either would mark this preference too strongly. Moreover in a work of joint authorship there will necessarily be some difference of opinion; and although there are but few passages over which the editors have felt themselves to differ seriously, this should be noticed as another cause of the alternative renderings.

The lines of the plays are quoted according to the notation of Dindorf, which is now almost universally adopted. The numbering of the fragments is that of Nauck, in his '*Tragicorum Graecorum Fragmenta*.'

Though the present edition has been compiled mainly from the larger work, the notes of other scholars have of course been consulted. The most useful commentaries in German are those of Schneidewin-Nauck, Gustav Wolff, and Wecklein. Of those with Latin notes the most important are the editions by Hermann, Dindorf, and Wunder, to which perhaps Linwood's should be added, though most readers will regret that so able a scholar did not give the world a more elaborate work. The chief English editions have also been consulted. It is needless to enumerate them, and it would be out of place to criticise them here.

Some pains have been taken to make the introductory analyses, prefixed to the notes, a real help to the young reader in mastering the structure and the leading motives of each play. But for further information on these points the student is referred to the Introductions in the larger edition.

TPAXINIAL

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΔΗΙΑΝΕΙΡΑ.

ΘΕΡΑΠΑΙΝΑ.

ΥΛΛΟΣ.

ΧΟΡΟΣ *παρθένων*

τραχινίων.

ΑΓΓΕΛΟΣ.

ΔΙΧΑΣ.

ΤΡΟΦΟΣ.

ΠΡΕΣΒΥΣ.

ΗΡΑΚΛΗΣ.

ΔΗΙΑΝΕΙΡΑ.

Λόγος μὲν ἔστ' ἀρχαῖος ἀνθρώπων φανείς,
 ὥς οὐκ ἂν αἰῶν' ἐκμάθοις βροτῶν, πρὶν ἂν
 θάνῃ τις, οὔτ' εἰ χρηστὸς οὔτ' εἴ τω κακός·
 ἐγὼ δὲ τὸν ἐμόν, καὶ πρὶν εἰς Ἄιδου μολεῖν,
 5 ἔξοιδ' ἔχουσα δυστυχῇ τε καὶ βαρύν,
 ἣτις πατρὸς μὲν ἐν δόμοισιν Οἰνέως
 ναίουσ' ἐνὶ Πλευρῶνι νυμφείων ὄκνον
 ἄλγιστον ἔσχον, εἴ τις Αἰτωλὶς γυνή.
 μνηστήρ γάρ ἦν μοι ποταμός, Ἀχελῷον λέγω,
 10 ὃς μ' ἐν τρισὶν μορφαῖσιν ἐξήτει πατρός,
 φοιτῶν ἐναργῆς ταῦρος, ἄλλοτ' αἰόλος
 δράκων ἐλικτός, ἄλλοτ' ἀνδρείῳ *κύτει
 βούπρωρος· ἐκ δὲ δασκίου γενειάδος
 κρουνοὶ διερραίνοντο κρηναίου ποτοῦ.
 τοιόνδ' ἐγὼ μνηστήρα προσδεδεγμένη
 15 δύστηνος αἰεὶ κατθανεῖν ἐπευχόμην
 πρὶν τῆσδε κοίτης ἐμπελασθῆναί ποτε.
 χρόνῳ δ' ἐν ὑστέρω μὲν, ἀσμένῃ δέ μοι,
 ὁ κλεινὸς ἦλθε Ζηνὸς Ἀλκμήνης τε παῖς·
 20 ὃς εἰς ἀγῶνα τῷδε συμπεσὼν μάχης
 ἐκλύεται με. καὶ τρόπον μὲν ἂν πόνων
 οὐκ ἂν διείποιμ'. οὐ γὰρ οἶδ'. ἀλλ' ὅστις ἦν
 θακῶν ἀταρβῆς τῆς θέας, ὃδ' ἂν λέγοι.
 ἐγὼ γὰρ ἤμην ἐκπεπληγμένη φόβῳ,
 25 μῆ μοι τὸ κάλλος ἄλγος ἐξεύροι ποτέ.
 τέλος δ' ἔθηκε Ζεὺς ἀγώνιος καλῶς,
 εἰ δὴ καλῶς. λέχος γὰρ Ἑρακλεῖ κριτὸν

ἐνστᾶσ' αἰέ τιν' ἐκ φόβου φόβον τρέφω,
κείνου προκηραίνουσα. νύξ γὰρ εἰσάγει,
καὶ νύξ ἀπωθεῖ διαδεδεγμένη πόνον.

30

κάφύσαμεν δὴ παῖδας, οὓς κείνός ποτε,
γῆτης ὅπως ἄρουραν ἔκτοπον λαβών,
σπείρων μόνον προσεῖδε κᾶσαμῶν ἅπαξ.

τοιούτος αἰὼν εἰς δόμους τε καὶ δόμων
αἰέ τὸν ἄνδρ' ἔπεμπε λατρεύοντά τῳ.

35

νῦν δ' ἡνίκ' ἄθλων τῶνδ' ὑπερτελὴς ἔφυ,
ἐνταῦθα δὴ μάλιστα ταρβήσας ἔχω.

ἐξ οὗ γὰρ ἔκτα κείνος Ἰφίτου βίαν,
ἡμεῖς μὲν ἐν Τραχίνι τῇδ' ἀνάστατοι

ξένῳ παρ' ἀνδρὶ ναίομεν, κείνος δ' ὅπου

40

βέβηκεν οὐδεὶς οἶδε· πλὴν ἐμοὶ πικρὰς

ὠδίνας αὐτοῦ προσβαλὼν ἀποίχεται.

σχεδὸν δ' ἐπίσταμαί τι πῆμ' ἔχοντά νιν

χρόνον γὰρ οὐχὶ βαιόν, ἀλλ' ἤδη δέκα

* μῆνας πρὸς ἄλλοις πέντ' ἀκήρυκτος μένει.

45

κᾶστιν τι δεινὸν πῆμα· τοιαύτην ἐμοὶ

δέλτον λιπὼν ἔστειχε, τὴν ἐγὼ θαμα

θεοῖς ἀρῶμαι πημονῆς ἄτερ λαβεῖν.

ΘΕΡΑΠΙΑΝΑ.

δέσποινα Δηάνειρα, πολλὰ μὲν σ' ἐγὼ

κατείδον ἤδη πανδάκρυτ' ὀδύρματα

50

τὴν Ἡράκλειον ἔξοδον γοωμένην

νῦν δ', εἰ δίκαιον τοὺς ἐλευθέρους φρενοῦν

γνώμασι δούλοις, καμὲ χρή φράσαι τὸ σὺν

πῶς παισὶ μὲν τοσοῖσδε πληθύεις, ἀτὰρ

ἀνδρὸς κατὰ ζήτησιν οὐ πέμπεις τινά,

55

μάλιστα δ' ὄνπερ κείνός Ὑλλον, εἰ πατρὸς

νέμοι τιν' ὥραν τοῦ καλῶς πράσσειν δοκεῖν;

ἐγγὺς δ' ὅδ' αὐτὸς ἀρτίπους θρώσκει δόμους,

ὥστ' εἴ τί σοι πρὸς καιρὸν ἐννέπειν δοκῶ,

πάρεστι χρῆσθαι τάνδρι τοῖς τ' ἐμοῖς λόγοις.

60

* 12 years before the attack at Troy. He is told that the

ΔΗ. ὦ τέκνον, ὦ παῖ, καὶ ἀγεννήτων ἄρα
μῦθοι καλῶς πίπτουσιν· ἦδε γὰρ γυνή
δούλη μέν, εἵρηκεν δ' ἐλεύθερον λόγον.

ΥΛΛΟΣ.

ποῖον; δίδαξον, μήτερ, εἰ διδακτά μοι.

ΔΗ. σέ πατρός οὕτω δαρὸν ἐξενωμένου
τὸ μὴ πυθέσθαι ποῦ ἔστιν αἰσχύνην *φέρειν.

65

ΥΛ. ἀλλ' οἶδα, μύθοις εἴ τι πιστεύειν χρεών.

ΔΗ. καὶ ποῦ κλύεις νιν, τέκνον, ἰδρῦσθαι χθονός;

ΥΛ. τὸν μὲν παρελθόντ' ἄροτον ἐν μήκει χρόνου
Λυδῇ γυναικὶ φασὶ νιν λάτριν πονεῖν.

70

ΔΗ. πᾶν τοῖνον, εἰ καὶ τοῦτ' ἔτλη, κλύοι τις ἄν.

ΥΛ. ἀλλ' ἐξαφείται τοῦδ' ὅς, ὥς ἐγὼ κλύω.

ΔΗ. ποῦ δῆτα νῦν ζῶν ἢ θανὼν ἀγγέλλεται;

ΥΛ. Εὐβοῖδα χώραν φασίν, Εὐρύτου πόλιν,
ἐπιστρατεύειν αὐτόν, ἣ μέλλειν ἔτι.

75

ΔΗ. ἄρ' οἶσθα δῆτ', ὦ τέκνον, ὥς ἔλειπέ μοι
μαντεῖα πιστὰ τῆσδε τῆς χώρας πέρι;

ΥΛ. τὰ ποῖα, μήτερ; τὸν λόγον γὰρ ἀγνοῶ.

ΔΗ. ὥς ἡ τελευτὴν τοῦ βίου μέλλει τελεῖν,
ἡ τοῦτον ἄρας ἄθλον, εἰς τὸν ὑστερον
τὸ λοιπὸν ἤδη βίοτον εὐαίων ἔχειν.

80

ἔν οὖν ῥοπῇ τοιαῦδε κειμένῳ, τέκνον,
οὐκ εἴ ξυνέρξων, ἥνικ' ἢ σεσώσμεθα
κείνου βίον σῶσαντος, ἢ οἰχόμεσθ' ἅμα

85

[*καὶ πίπτομεν σοῦ πατρός ἐξολωλότος];

ΥΛ. ἀλλ' εἴμι, μήτερ· εἰ δὲ θεσφάτων ἐγὼ
βάξιν *κατήδη τῶνδε, κἂν πάλοι παρῇ.

*πρὶν δ' ὁ ξυνήθης πότμος οὐκ *εἶα πατρός

ἡμᾶς προταρβεῖν οὐδὲ δειμαίνειν ἄγαν.

νῦν δ' ὥς ξυνήμ', οὐδὲν ἐλλείψω τὸ μὴ
πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν πέρι.

90

ΔΗ. χώρει νιν, ὦ παῖ· καὶ γὰρ ὑστέρω τό γ' εὖ
πράσσειν, ἐπεὶ πύθοιτο, κέρδος ἐμπολᾶ.

ἢ καὶ ἐν τῇ ἐκείνῃ? C.
ἢ ἐν τῇ ἐκείνῃ? C.

ΧΟΡΟΣ.

στρ.α'. ὃν αἰόλα νύξ ἐναριζομένα

τίκτει κατευνάζει τε φλογιζόμενον,

95

Ἄλιον, Ἄλιον αἰτῶ

τοῦτο καρῦξαι τὸν Ἀλκμήνας πόθι μοι πόθι *παῖς

5 ναίει ποτ', ὦ λαμπρᾷ στεροπᾷ φλεγέθων,

ἢ ποντίας αὐλῶνας, ἢ δισσαΐσιν ἀπείροις κλιθεῖς·

εἴπ', ὦ κρατιστεύων κατ' ὄμμα.

ἀντ.α'. ποθουμένα γὰρ φρενὶ πυνθάνομαι

τὰν ἀμφινεικῇ Δηϊάνειραν αἰεί,

οἷά τιν' ἄθλιον ὄρνιν,

οὔποτ' εὐνάξιν ἀδακρύτων βλεφάρων πόθον, ἀλλ'

5 εὐμναστον ἀνδρὸς δεῖμα φέρουσαν ὁδοῦ

ἐνθυμίσις εὐναῖς ἀνανδρώτοις τρύχεσθαι, κακὰν

δύστανον ἐλπίζουσιν αἶσαν.

στρ.β'. πολλὰ γὰρ ὥστ' ἀκάμαντος ἢ νότου ἢ βορέα τις

κύματ' *ἐν εὐρείῳ πόντῳ βάντ' ἐπλέοντα τ' ἴδοι,

οὕτω δὲ τὸν Καδμογενὴ τρέφει, τὸ δ' αὔξει, βιότου

πολύπονον ὥσπερ πέλαγος Κρήσιον. ἀλλὰ τις θεῶν

5 αἰὲν ἀναμπλάκητον Ἄϊδα σφε δόμων ἐρύκει.

ἀντ.β'. ὦν ἐπιμεμφομένα σ' αἰδεῖα μὲν, ἀντία δ' οἶσω.

φαμὶ γὰρ οὐκ ἀποτρύνειν ἐλπίδα τὰν ἀγαθὰν

χρῆναί σ'. ἀνάληγτα γὰρ οὐδ' ὁ πάντα κραίνων βασιλεὺς

ἐπέβαλε θνατοῖς Κρονίδας· ἀλλ' ἐπὶ πῆμα καὶ χαρὰν

5 πᾶσι κυκλοῦσιν-οἶον ἄρκτου στροφάδες κέλευθοι.

ἐπ. μένει γὰρ οὗτ' αἰόλα νύξ βροτοῖσιν οὔτε κῆρες

οὔτε πλοῦτος, ἀλλ' ἄφαρ βέβακε, τῷ δ' ἐπέρχεται

χαίρειν τε καὶ στέρεσθαι.

ἢ καὶ σὲ τὰν ἄνασσαν ἐλπίσιν λέγω

5 τὰδ' αἰὲν ἴσχειν· ἐπεὶ τίς, ὦδε

τέκνοισι Ζῆν' ἄβουλον εἶδεν;

ΔΗ. πεπυσμένη μὲν, ὥς ἀπεικάσαι, πάρει

πάθημα τοῦμόν· ὥς δ' ἐγὼ θυμοφθορῶ

μήτ' ἐκμάθοις παθοῦσα, νῦν δ' ἀπειρος εἶ.

140

τὸ γὰρ νεάζον ἐν τοιοῖσδε βόσκεται *(young) pastured*
 χώροιςιν αὐτοῦ, καὶ νιν οὐ θάλπος θεοῦ, *summit* 145
 οὐδ' ὄμβρος, οὐδὲ πνευμάτων οὐδὲν κλονεῖ, *veins*
 ἀλλ' ἡδόναίς ἄμοχθον ἐξαίρει βίον *grows up*
 ἐς τοῦθ', ἕως τις ἀντὶ παρθένου γυνή
 κληθῇ, λάβη τ' ἐν νυκτὶ φροντίδων μέρος,
 ἥτοι πρὸς ἀνδρὸς ἡ τέκνων φοβουμένη. 150
 τότε ἂν τις εἰσίδοιτο, τὴν αὐτοῦ σκοπῶν
 πρᾶξι, κακοῖσιν οἷς ἐγὼ βαρύνομαι.
 πάθη μὲν οὖν δὴ πόλλ' ἔγωγ' ἐκλαυσάμην
 ἐν δ', οἷον οὐπὼ πρόσθεν, αὐτίκ' ἐξερῶ.
 ὁδὸν γὰρ ἦμος τὴν τελευταίαν ἀναξ 155
 ὠρμάτ' ἀπ' οἴκων Ἑρακλῆς, τότε ἐν δόμοις
 λείπει παλαιὰν δέλτον ἐγγεγραμμένην *inscribed w. symbols*,
 ξυνθήμαθ', ἅμοι πρόσθεν οὐκ ἔτλη ποτέ,
 πολλοὺς ἀγῶνας ἐξιὼν, οὐπὼ φράσαι, *was told*
 ἀλλ' ὥς τι δράσων εἶπε κοῦ θανούμενος. 160
 νῦν δ' ὥς ἔτ' οὐκ ὦν εἶπε μὲν λέχους ὃ τι *manifold*
 χρεῖη μ' ἐλέσθαι κτήσιν, εἶπε δ' ἦν τέκνοις
 μοῖραν πατρώας γῆς διαίρετον νέμοι, *to assign to his children*
 χρόνον προτάξας ὥς τρίμηνον *ἡνίκα
 χώρας ἀπείη κἀνιαύσιος βεβώς, 165
 τότε ἡ θανεῖν χρεῖη σφε τῷδε τῷ χρόνῳ,
 ἡ τοῦθ' ὑπεκδραμόντα τοῦ χρόνου τέλος *(term)*
 τὸ λοιπὸν ἤδη ζῆν ἀλυπῆτω βίῳ.
 τοιαῦτ' ἔφραζε πρὸς θεῶν εἰμαρμένα ** such words as fate decrees*
 τῶν Ἑρακλείων ἐκτελευτᾶσθαι πόνων, *labors* 170
 ὥς τὴν παλαιὰν φηγὸν αὐδῆσαι ποτε
 Δωδῶνι δισσῶν ἐκ πελειάδων ἔφη. ||
 καὶ τῶνδε ναμέρτεια συμβαίνει χρόνου *truth, (possessions) - present time*
 τοῦ νῦν παρόντος, ὥς τελεσθῆναι χρεῶν. *(see Hesiod, C.)*
 ὥσθ' ἡδέως εὐδουσιν ἐκπηδᾶν ἐμὲ *(So that)* 175
 φόβῳ, φίλαι, ταρβοῦσαν, εἴ με χρὴ μένειν *(have to live on)*
 πάντων ἀρίστου φωτὸς ἐστερημένην.

* Jebb: Le sais such things were destined to be accomplished in regard
 Gen. of connection & πρὸς w. gen.) with both εἰμαρ. εκταλ. - a full

ΧΟ. εὐφημίαν νῦν ἴσῃ· ἐπεὶ καταστεφῇ
στείχονθ' ὁρῶ τιν' ἄνδρα πρὸς χαρὰν λόγων. *in case of joy*

ΑΓΓΕΛΟΣ.

δέσποινα Διάνειρα, πρῶτος ἀγγέλων 180

ᾧκνου σε λύσω· τὸν γὰρ Ἀλκμήνης τόκον

καὶ ζῶντ' ἐπίστω καὶ κρατοῦντα κάκ μάχης *in case of*

ἄγοντ' ἀπαρχὰς θεοῖσι τοῖς ἐγχωρίοις.

ΔΗ. τίν' εἶπας, ὦ γεραιέ, τόνδε μοι λόγον;

ΑΓ. τάχ' ἐς δόμους σοὺς τὸν πολύζηλον πόσιν 185

ἤξειν, φανέντα σὺν κράτει νικηφόρῳ. *in case of*

ΔΗ. καὶ τοῦ τόδ' ἀστῶν ἢ ξένων μαθὼν λέγεις;

ΑΓ. ἐν βουθερείᾳ λειμῶνι *πρὸς πολλοὺς θροεῖ *in case of*

Λίχας ὁ κῆρυξ ταῦτα· τοῦ δ' ἐγὼ κλύων

ἀπῆξ', ὅπως τοι πρῶτος ἀγγείλας τάδε 190

πρὸς σοῦ τι κερδάναιμι καὶ κτῶμην χάριν.

ΔΗ. αὐτὸς δὲ πῶς ἄπεστιν, εἶπερ εὐτυχεῖ;

ΑΓ. οὐκ εὐμαρεῖα χρώμενος πολλῇ, γύναι.

κύκλω γὰρ αὐτὸν Μηλιεὺς ἅπας λεῶς

κρίνει παραστάς, οὐδ' ἔχει βῆναι πρόσω. 195

τὸ γὰρ ποθοῦν ἕκαστος ἐκμαθεῖν θέλων

οὐκ ἂν μεθεῖτο, πρὶν καθ' ἡδονὴν κλύειν.

οὕτως ἐκείνος οὐχ ἐκῶν, ἐκούσι δὲ

ξύνεστιν· ὅψει δ' αὐτὸν αὐτὶκ' ἐμφανῇ.

ΔΗ. ὦ Ζεῦ, τὸν Οἴτης ἄτομον ὃς λειμῶν' ἔχεις, 200

ἔδωκας ἡμῖν ἀλλὰ σὺν χρόνῳ χαρὰν. *(at least)*

φωνήσατ', ὦ γυναῖκες, αἱ τ' εἴσω στέγης

αἱ τ' ἐκτὸς αὐλῆς, ὥς ἀελπτον ὅμμ' ἐμοὶ *light of this message,*

φήμης ἀνασχὼν τῆσδε νῦν καρπούμεθα. *in case of*

ΧΟ. ἀνολολύξατε δόμοις ἐφεστίοις ἀλαλαγαῖς 205

ὃ μελλόνυμφος, *ἐν δὲ κοινὸς ἀρσένων *205-215 Invitation*

ἴτω κλαγγὰ τὸν εὐφარέτραν *to song & dance: by the*

*Ἀπόλλωνα προστάταν *phorus, or leader of one*

* ὁμοῦ δὲ παιᾶνα παιᾶν' ἀνάγει', ὦ παρθένοι. *semi-chorus*

βοᾶτε τὰν ὁμόσπορον 210

ἐν δὲ κοινῇ (in this sense it seems chief)
* ὁμοῦ δὲ παιᾶνα παιᾶν' ἀνάγει', ὦ παρθένοι.
- (in this sense it seems chief)

Ἄρτεμιν Ὀρτυγίαν ἐλαφὰ βόλον, ἀμφίπυρον,
γείτονάς τε Νύμφας.

215

αἰέρομ' οὐδ' ἀπόσομαι
τὸν αὐλόν, ὃ τύραννε τὰς ἐμὰς φρενός.
ἰδοὺ μ' ἀναταράσσει
εὐοὶ μ' ὁ κισσὸς ἄρτι * βακχίαν

220

ὑποστρέφων ἄμιλλαν.

ἰὼ ἰὼ Παιάν·

* ἴδ' ὃ φίλα γύναι,
τάδ' ἀντίπρωρα δὴ σοι
βλέπειν πάρεστ' ἐναργῇ.

ΔΗ. ὁρῶ, φίλαι γυναῖκες, οὐδέ μ' ὄμματος

225

* φρουρὰν παρῆλθε τόνδε μὴ λείψουσιν στολόν·
χαίρειν δὲ τὸν κήρυκα προϋννέπω, χρόνῳ
πολλῷ φανέντα, χαρτὸν εἴ τι καὶ φέρεις.

ΛΙΧΑΣ.

ἀλλ' εὖ μὲν ἔγμεθ', εὖ δὲ προσφωνούμεθα,
γύναι, κατ' ἔργου κτῆσιν· ἄνδρα γὰρ καλῶς
πράσσουντ' ἀνάγκη χρηστὰ κερδαίνειν ἔπη.

230

ΔΗ. ὃ φίλτατ' ἀνδρῶν, πρῶθ' ἂ πρῶτα βούλομαι
δίδαξον, εἰ ζῶνθ' Ἡρακλέα προσδέξομαι.

ΛΙ. ἔγωγέ τοι σφ' ἔλειπον ἰσχύοντά τε
καὶ ζῶντα καὶ θάλλοντα κοῦ νόσῳ βαρύν.

235

ΔΗ. ποῦ γῆς, πατρώας, εἴτε βαρβάρου; λέγε.

ΛΙ. ἀκτὴ τις ἔστ' Εὐβοίς, ἐνθ' ὀρίζεται
βωμοὺς τέλη τ' ἔγκαρπα Κηναίῳ Δί.

ΔΗ. εὐκταῖα φαίνων, ἧ' πὸ μαντείας τινός;

ΛΙ. εὐχαῖς, ὅθ' ἦρει τῶνδ' ἀνάστατον δορὶ
χώραν γυναικῶν ὧν ὀρᾷς ἐν ὄμμασιν.

240

ΔΗ. αὖται δέ, πρὸς θεῶν, τοῦ ποτ' εἰσὶ καὶ τίνες;
οἰκτρὰι γάρ, εἰ μὴ ξυμφορᾷ κλέπτουσί με.

ΛΙ. ταύτας ἐκείνος Εὐρύτου πέρσας πόλιν
ἐξεῖλεθ' αὐτῷ κτῆμα καὶ θεοῖς κριτόν.

245

ΔΗ. ἧ καπὶ ταύτῃ τῇ πόλει τὸν ἄσκοπον

κεῖνοι δ' ὑπερχλίοντες ἐκ γλώσσης κακῆς, *reality*
 αὐτοὶ μὲν Ἄιδου πάντες εἶς οἰκήτορες,
 πόλις δὲ δούλη· τάσδε δ' ἄσπερ εἰσορᾷς,
 ἐξ ὀλβίων ἄηλον εὐροῦσαι βίον
 χωροῦσι πρὸς σέ· ταῦτα γὰρ πόσις τε σὸς 285

ἔφειτ', ἐγὼ δέ, πιστὸς ὦν κείνῳ, *fact*
 αὐτὸν δ' ἐκείνον, εὖτ' ἂν ἀγνὰ θύματα
 ῥέξῃ πατρώῳ Ζηνὶ τῆς ἀλώσεως, *fact*
 φρόνει νιν ὥς ἥξοντα· τοῦτο γὰρ λόγῳ *fact*
 πολλοῦ καλῶς λεχθέντος ἥδιστον κλύειν. 290

ΧΟ. ἄνασσα, νῦν σοι τέρψις ἐμφανῆς κυρεῖ, *fact*
 τῶν μὲν παρόντων, *τὰ δὲ πεπυσμένη λόγῳ.

ΔΗ. πῶς δ' οὐκ ἐγὼ χαίροιμ' ἂν, ἀνδρὸς εὐτυχῇ
 κλύουσα πρᾶξιν τήνδε, πανδίκῳ φρενί;
 πολλή' στ' ἀνάγκη τῇδε τοῦτο συντρέχειν. 295

ὅμως δ' ἔνεστι τοῖσιν εὖ σκοπομένοις # *fact*
 ταρβεῖν τὸν εὖ πράσσοντα, μὴ σφαλῇ ποτε.

ἐμοὶ γὰρ οἶκτος δεινὸς εἰσέβη, φίλαι,
 ταύτας ὀρώσῃ δυσπότημους ἐπὶ ξένης
 χώρας ἀοίκους ἀπάτοράς τ' ἀλωμένας, 300

αἱ πρὶν μὲν ἦσαν ἐξ ἐλευθέρων ἴσως *fact*
 ἀνδρῶν, τανῦν δὲ δούλον ἴσχουσιν βίον. *fact*

ὦ Ζεῦ τροπαῖε, μήποτ' εἰσίδοιμί σε
 πρὸς τοῦμόν οὕτω σπέρμα χωρήσαντά ποι,
 μηδ', εἴ τι δράσεις, τῇσδέ γε ζώσης ἔτι. 305

|| οὕτως ἐγὼ δέδοικα τάσδ' ὀρωμένη. *fact*

ὦ δυστάλαινα, τίς ποτ' εἰ νεανίδων; = *fact*
 ἀνανδρος, ἢ τεκνοῦσσα; πρὸς μὲν γὰρ φύσιν *fact*
 πάντων ἄπειρος τῶνδε, γενναία δέ τις.

Δίχα, τίνος ποτ' ἐστὶν ἡ ξένη βροτῶν;
 τίς ἡ τεκοῦσα, τίς δ' ὁ φιτύσας πατήρ;
 ἔξειπ'· ἐπεὶ νιν τῶνδε πλείστον ᾔκτισα
 βλέπουσ', ὅσῳ περ καὶ φρονεῖν οἶδεν μόνη. *fact*

ΑΙ. τί δ' οἶδ' ἐγώ; τί δ' ἂν με καὶ κρίνεις; ἴσως

- γέννημα τῶν ἐκείθεν οὐκ ἐν ὑστάτοις. 315
- ΔΗ. μὴ τῶν τυράννων; Εὐρύτου σπορά τις ἦν;
- ΛΙ. οὐκ οἶδα· καὶ γὰρ οὐδ' ἀνιστόρουν μακράν.
- ΔΗ. οὐδ' ὄνομα πρὸς τοῦ τῶν ξυνεμπόρων ἔχεις;
- ΛΙ. ἥκιστα· σιγῇ τοῦμόν ἔργον ἦνυτον.
- ΔΗ. εἴπ', ὦ τάλαιν', ἀλλ' ἡμῖν ἐκ σαυτῆς· ἐπεὶ 320
καὶ ξυμφορά τοι μὴ εἰδέναι σέ γ' ἦτις εἴ.
- ΛΙ. οὐ τᾶρα τῷ γε πρόσθεν οὐδὲν ἐξ ἴσου //
χρόνῳ διοίσει γλῶσσαν, ἦτις οὐδαμὰ
προὔφηνεν οὔτε μείζον' οὔτ' ἐλάσσονα,
ἀλλ' αἰὲν ὠδίνουσα συμφορᾶς βάρος 325
δακρυρροεῖ δύστηνος, ἐξ ὅτου πάτραι
διήνεμον λέλοιπεν. ἡ δέ τοι τύχη
κακὴ μὲν αὐτῇ γ', ἀλλὰ συγγνώμην ἔχει.
- ΔΗ. ἡ δ' οὖν ἐάσθω, καὶ πορευέσθω στέγας 330
οὕτως ὅπως ἤδιστα, μηδὲ πρὸς κακοῖς
τοῖς οὖσιν ἄλλην πρὸς γ' ἐμοῦ λύπην λάβοι.
ἄλλ' αἰὲν ἡ παρούσα. πρὸς δὲ δώματα
χωρῶμεν ἤδη πάντες, ὥς σύ θ' οἱ θέλεις
σπεύδῃς, ἐγὼ δὲ τᾶνδον ἐξαρκῇ τιθῶ.
- ΑΓ. αὐτοῦ γε πρῶτον βαιὸν ἀμμίνας', ὅπως 335
μάθῃς, ἄνευ τῶνδ', *οὔστινᾶς τ' ἄγεις ἔσω,
ὦν τ' οὐδὲν εἰσήκουσας, ἐκμάθῃς θ' ἂν δεῖ.
τούτων ἔχω γὰρ πάντ' ἐπιστήμην ἐγώ.
- ΔΗ. τί δ' ἐστὶ τοῦ με τήνδ' ἐφίστασαι βάσιν;
- ΑΓ. σταθεῖς' ἀκουσον· καὶ γὰρ οὐδὲ τὸν πάρος 340
μῦθον μάτην ἤκουσας, οὐδὲ νῦν δοκῶ.
- ΔΗ. πότερον ἐκείνους δῆτα δεῦρ' αὖθις πάλιν
καλῶμεν, ἢ μοὶ ταῖσδέ τ' ἐξειπεῖν θέλεις;
- ΑΓ. σοὶ ταῖσδέ τ' οὐδὲν εἴργεται, τούτους δ' ἔα.
- ΔΗ. καὶ δὴ βεβᾶσι, χῶ λόγος σημαινέτω. 345
- ΑΓ. ἀνὴρ ὅδ' οὐδὲν ὦν ἔλεξεν ἀρτίως
φωνεῖ δίκης ἐς ὀρθόν, ἀλλ' ἡ νῦν κακός,
ἡ πρόσθεν οὐ δίκαιος ἄγγελος παρῆν.

ΔΗ. τί φῆς; σαφῶς μοι φράζε πᾶν ὅσον νοεῖς·

ἃ μὲν γὰρ ἐξείρηκας ἀγνοῖα μ' ἔχει.

350

ΑΓ. τούτου λέγοντος τὰνδρὸς εἰσήκουσ' ἐγώ,

πολλῶν παρόντων μαρτύρων, ὥς τῆς κόρης

ταύτης ἑκατὶ κείνος Εὐρυτόν θ' ἔλοι

τὴν θ' ὑψίπυργον Οἰχαλίαν, ἔρως δέ νιν

μόνος θεῶν θέλξειεν αἰχμάσαι τάδε,

355

—οὐ τὰπὶ Λυδοῖς οὐδ' ἐπ' Ομφάλη πόνων

λατρεύματ', οὐδ' ὁ ῥιπτὸς Ἰφίτου μόρος·

—ὃν νῦν παρώσας οὗτος ἔμπαλιν λέγει.

ἀλλ' ἥνικ' οὐκ ἔπειθε τὸν φυτοσπόρον

τὴν παῖδα δοῦναι, (κρύφιον ὥς ἔχοι λέχος),

360

ἔγκλημα μικρὸν αἰτίαν θ' ἐτοιμάσας

ἐπιστρατεύει πατρίδα τὴν ταύτης, ἐν ᾗ

τὸν Εὐρυτόν τῶνδ' εἶπε δεσπόζειν θρόνων,

κτείνει τ' ἄνακτα πατέρα τῆσδε καὶ πόλιν

ἔπερσε. καὶ νῦν, ὥς ὀράς, ἦκει δόμους

365

ὥς τούσδε πέμπων οὐκ ἀφροντίστως, γύναι,

οὐδ' ὥστε δούλην· μηδὲ προσδόκα τόδε·

οὐδ' εἰκός, εἴπερ ἐντεθέρμανται πόθῳ.

ἔδοξεν οὖν μοι πρὸς σέ δηλῶσαι τὸ πᾶν,

δέσποιν', ὃ τοῦδε τυγχάνω μαθὼν πάρα.

370

καὶ ταῦτα πολλοὶ πρὸς μέσῃ Τραχινίων

ἀγορᾷ συνεξήκουον ὡσαύτως ἐμοί,

ὥστ' ἐξελέγχειν· εἰ δὲ μὴ λέγω φίλα,

οὐχ ἦδομαι, τὸ δ' ὀρθὸν ἐξείρηχ' ὅμως.

ΔΗ. οἷμοι τάλαινα, ποῦ ποτ' εἰμὶ πράγματος;

375

τίν' εἰσδέδεγμαι πημονὴν ὑπόστεγον

λαθραῖον; ὦ δύστηνος, ἄρ' ἀνώνυμος

πέφυκεν, ὥσπερ οὐπάγων διώμνυτο;

ΑΓ. ἦ *κάρτα λαμπρὰ καὶ κατ' ὄμμα καὶ φύσιν,

πατρὸς μὲν οὔσα γένεσιν Εὐρύτου ποτέ

Ἰόλῃ καλεῖτο, τῆς ἐκείνος οὐδαμὰ

βλάστας ἐφώνει, δῆθεν οὐδὲν ἱστορῶν.

380

ΧΟ. ὄλονται μή τι πάντες οἱ κακοί, τὰ δὲ
λαθραὶ' ὅς ἀσκέι μὴ πρέποντ' αὐτῷ κακά.

ΔΗ. τί χρή ποιεῖν, γυναικες; ὥς ἐγὼ λόγους
τοῖς νῦν παροῦσιν ἐκπεπληγμένη κυρῶ.

ΧΟ. πύθου μολῶσα τάνδρος, ὥς τάχ' ἂν σαφῇ
λέξειεν, εἴ νιν πρὸς βίαν κρίνειν θέλοις.

ΔΗ. ἀλλ' εἶμι· καὶ γὰρ οὐκ ἄπο γνώμης λέγεις.

ΑΓ. ἡμεῖς δὲ προσμένωμεν; ἢ τί χρή ποιεῖν;

ΔΗ. μίμν', ὥς ὅδ' ἀνὴρ οὐκ ἐμῶν ὑπ' ἀγγέλων,
ἀλλ' αὐτόκλητος ἐκ δόμων πορεύεται.

ΛΙ. τί χρή, γύναι, μολόντα μ' Ἡρακλεῖ λέγειν;
δίδαξον, ὥς ἔρποντος, εἰσορᾶς, ἐμοῦ.

ΔΗ. ὥς ἐκ ταχείας σὺν χρόνῳ βραδεῖ μολῶν
ἄσσεις, πρὶν ἡμᾶς καὶ νεώσασθαι λόγους.

ΛΙ. ἀλλ' εἴ τι χρήσεις ἱστορεῖν, πάρειμι ἐγώ.

ΔΗ. ἢ καὶ τὸ πιστὸν τῆς ἀληθείας νεμείς;

ΛΙ. ἴστω μέγας Ζεὺς, ὦν γ' ἂν ἐξειδὼς κυρῶ.

ΔΗ. τίς ἢ γυνὴ δῆτ' ἐστὶν ἣν ἦκεις ἄγων;

ΛΙ. Εὐβοίης· ὦν δ' ἔβλασθεν οὐκ ἔχω λέγειν.

*ΑΓ. οὗτος, βλέφ' ὧδε. πρὸς τίν' ἐννέπειν δοκεῖς;

ΛΙ. σὺ δ' εἰς τί δή με τοῦτ' ἐρωτήσας ἔχεις;

ΑΓ. τόλμησον εἰπεῖν, εἰ φρονεῖς, ὃ σ' ἱστορῶ.

ΛΙ. πρὸς τὴν κρατοῦσαν Δηάνειραν, Οἰνέως
κόρην, δάμαρτά θ' Ἡρακλέους, εἰ μὴ κυρῶ
λεύσσων μάταια, δεσπότην τε τὴν ἐμήν.

ΑΓ. τοῦτ' αὐτ' ἔχρηζον, τοῦτό σου μαθεῖν. λέγεις
δέσποιναν εἶναι τήνδε σὴν;

ΛΙ. δίκαια γάρ.

ΑΓ. τί δῆτα; ποῖαν ἀξιοῖς δοῦναι δίκην,
ἣν εὐρεθῆς ἐς τήνδε μὴ δίκαιος ὦν;

ΛΙ. πῶς μὴ δίκαιος; τί ποτε ποικίλας ἔχεις;

ΑΓ. οὐδέν. σὺ μέντοι κάρτα τοῦτο δρῶν κυρεῖς.

ΛΙ. ἅπειμι. μῶρος δ' ἢ πάλαι κλύων σέθεν.

ΑΓ. οὔ, πρὶν γ' ἂν εἴπῃς ἱστορούμενος βραχύ.

ΔΙ. λέγ' εἴ τι χρήσεις· καὶ γὰρ οὐ σιγηλὸς εἶ.

ΑΓ. τὴν αἰχμάλωτον, ἣν ἔπεμψας ἐς δόμους,
κάτοισθα δῆπου ;

ΔΙ. φημί· πρὸς τί δ' ἱστορεῖς ;

ΑΓ. οὐκουν σὺ ταύτην, ἣν ὑπ' ἀγνοίας ὀρᾷς,
Ἰόλην ἔφασκες Εὐρύτου σποράν ἄγειν ;

420

ΔΙ. ποίοις ἐν ἀνθρώποισι ; τίς πόθεν μολῶν
σοὶ μαρτυρήσει ταῦτ' ἐμοῦ κλύειν παρῶν ;

ΑΓ. πολλοῖσιν ἀστῶν. ἐν μέσῃ Τραχινίων
ἀγορᾷ πολὺς σου ταῦτά γ' εἰσήκουσ' ὄχλος.

ΔΙ. ναί.

κλύειν γ' ἔφασκον. ταῦτ' οὐχὶ γίγνεται
δόκησιν εἰπεῖν κάξακριβῶσαι λόγον.

425

ΑΓ. ποῖαν δόκησιν ; οὐκ ἐπώμοτος λέγων

δάμαρτ' ἔφασκες Ἡρακλεῖ ταύτην ἄγειν ;

ΔΙ. ἐγὼ δάμαρτα ; πρὸς θεῶν, φράσον, φίλη
δέσποινα, τόνδε τίς ποτ' ἐστὶν ὁ ξένος.

430

ΑΓ. ὅς σου παρῶν ἤκουσεν ὡς ταύτης πόθῳ

πόλιν δαμείη πᾶσα, κοῦχ ἡ Λυδία

πέρσειεν αὐτήν, ἀλλ' ὁ τῆσδ' ἔρως φανείς.

ΔΙ. ἄνθρωπος, ὃ δέσποιν', ἀποστήτω. τὸ γὰρ

νοσοῦντι ληρεῖν ἀνδρὸς οὐχὶ σῶφρονος.

435

ΔΗ. μή, πρὸς σε τοῦ κατ' ἄκρον Οἰταῖον νάπος

Διὸς καταστράπτοντος, ἐκκλέψης λόγον.

οὐ γὰρ γυναικὶ τοὺς λόγους ἐρεῖς κακῇ,

οὐδ' ἦτις οὐ κάτοιδε τὰνθρώπων, ὅτι

χαίρειν πέφυκεν οὐχὶ τοῖς αὐτοῖς αἰεί.

440

*Ερωτι μὲν νυν ὅστις ἀντανίσταται

πύκτης ὅπως ἐς χεῖρας, οὐ καλῶς φρονεῖ.

οὗτος γὰρ ἄρχει καὶ θεῶν ὅπως θέλει,

κάμου γε· πῶς δ' οὐ χἀτέρας, οἷας γ' ἐμοῦ ;

ᾧστ' εἴ τι τῷμῳ τ' ἀνδρὶ τῇδε τῇ νόσῳ

445

ληφθέντι μεμπτός εἰμι, κάρτα μαίνομαι,

ἢ τῇδε τῇ γυναικί, τῇ μεταίτια

- * τοῦ μηδὲν αἰσχροῦ μηδ' ἐμοὶ κακοῦ τινος. *nothing is shameful to me, and in me*
 οὐκ ἔστι ταῦτ'. ἀλλ' εἰ μὲν ἐκ κείνου μαθὼν *nothing is shameful to me*
 ψεύδει, μάθησιν οὐ καλὴν ἐκμανθάνεις. 450
 εἰ δ' αὐτὸς αὐτὸν ὧδε παιδεύεις, ὅταν
 θέλῃς γενέσθαι χρηστός, ὀφθήσῃ κακός.
 ἀλλ' εἰπὲ πᾶν τάλῃθές· ὥς ἐλευθέρῳ
 ψευδεὶ καλεῖσθαι κῆρ πρόσεστιν οὐ καλή.
 ὅπως δὲ λήσεις, οὐδὲ τοῦτο γίγνεται. 455
 πολλοὶ γὰρ οἷς εἴρηκας, οἱ φράσουσ' ἐμοί.
 κεῖ μὲν δέδοικας, οὐ καλῶς ταρβείς, ἐπεὶ
 τὸ μὴ πυθέσθαι, τοῦτό μ' ἀλγύνειεν ἄν·
 τὸ δ' εἰδέναι τί δεινόν; οὐχὶ χἀτέρας
 πλείστας ἀνὴρ εἰς Ἡρακλῆς ἔγῃμ' εἰς; 460
 κοῦπω τις αὐτῶν ἔκ γ' ἐμοῦ λόγον κακὸν
 ἠνέγκας· οὐδ' ὄνειδος· ἦδε τ' οὐδ' ἂν εἰ
 κάρτ' ἐντακείῃ τῷ φιλεῖν, ἐπεὶ σφ' ἐγὼ
 ὥκτειρα δὴ μάλιστα προσβλέψας, ὅτι
 τὸ κάλλος αὐτῆς τὸν βίον διώλεσεν,
 465
 καὶ γῆν πατρώαν οὐχ ἐκοῦσα δύσμορος
 ἔπερσε κάδουλωσεν. ἀλλὰ ταῦτα μὲν
 ρεῖτω κατ' οὖρον, σοὶ δ' ἐγὼ φράζω κακὸν
 πρὸς ἄλλον εἶναι, πρὸς δ' ἔμ' ἀψευδεῖν αἰεὶ.
 ΧΟ. πείθου λεγούσῃ χρηστά, κοῦ μέμψει χρόνῳ 470
 γυναικὶ τῇδε, κάπ' ἐμοῦ κτήσῃ χάριν.
 ΛΙ. ἀλλ', ὦ φίλη δέσποινα, ἐπεὶ σε μανθάνω
 θνητὴν φρονουῖσαν θνητὰ κοῦκ ἀγνώμονα,
 πᾶν σοι φράσω τάλῃθές οὐδὲ κρύψομαι.
 475
 ἔστιν γὰρ οὕτως ὥσπερ οὗτος ἐννέπει.
 ταύτης ὁ δεινὸς ἵμερός ποθ' Ἡρακλῇ
 διήλθε, καὶ τῇσδ' οὐνεχ' ἡ πολὺφθορος
 καθηρέθη πατρώος Οἰχαλία δορί.
 καὶ ταῦτα, δεῖ γὰρ καὶ τὸ πρὸς κείνου λέγειν,
 οὗτ' εἶπε κρύπτειν οὗτ' ἀπηνήθη ποτέ,
 480
 ἀλλ' αὐτός, ὦ δέσποινα, δειμαίνων τὸ σὸν

μὴ στέρνον ἀλγύνοιμι τοῖσδε τοῖς λόγοις,

ἤμαρτον, εἴ τι τήνδ' ἁμαρτίαν νέμεις.

ἐπεὶ γε μὲν δὴ πάντ' ἐπίστασαι λόγον,

κείνου τε καὶ σὴν ἐξ ἴσου κοινὴν χάριν

485

καὶ στέργε τὴν γυναικα καὶ βούλου λόγους

οὓς εἶπας ἐς τήνδ' ἐμπέδως εἰρηκέναι.

ὥς τ' ἄλλ' ἐκείνος πάντ' ἀριστεύων χεροῖν

τοῦ τήσδ' ἔρωτος εἰς ἅπανθ' ἤσπων ἔφν.

ΔΗ. ἀλλ' ὦδε καὶ φρονοῦμεν ὥστε ταῦτα δρᾶν,

490

κοῦτοι νόσον γ' ἐπακτὸν ἐξαρούμεθα

θεοῖσι δυσμαχοῦντες. ἀλλ' εἴσω στέγης

χωρῶμεν, ὥς λόγων τ' ἐπιστολὰς φέρης,

ἃ τ' ἀντὶ δώρων δῶρα χρὴ προσαρμόσαι,

καὶ ταῦτ' ἄγης. κενὸν γὰρ οὐ δίκαιά σε

495

χωρεῖν, προσελθόνθ' ὦδε σὺν πολλῷ στόλῳ.

ΧΟ. στρ. *μέγα τι σθένος ἃ Κύπρις ἐκφέρεται νίκας αἰεῖ.

καὶ τὰ μὲν θεῶν

παρέβαν, καὶ ὅπως Κρονίδαν ἀπάτασεν οὐ λέγω,

500

οὐδὲ τὸν ἔννυχον Ἄιδαν,

5 ἦ Ποσειδάωνα τινάκτορα γαίας·

ἀλλ' ἐπὶ τάνδ' ἄρ' ἄκοιτιν

*τίνες ἀμφίγυνοι κατέβαν πρὸ γάμων, τίνες

505

πάμπληκτα παγκόνιτά τ' ἐξήλθον ἀεθλ' ἀγώνων.

ἀντ. ὁ μὲν ἦν ποταμοῦ σθένος, ὑψίκερω τετραόρου

φάσμα ταύρου,

Ἀχελῷος ἀπ' Οἰνιαδᾶν, ὁ δὲ *Βακχίας ἀπο

510

ἦλθε παλίντονα Θήβας

5 τόξα καὶ λόγχας ρόπαλόν τε τινάσσων,

παῖς Διός· οἱ τότε ἀολλεῖς (= ὁμοῦ)

ἴσαν ἐς μέσον ἰέμενοι λεχέων· μόνα δ'

εὐλεκτρος ἐν μέσῳ Κύπρις ραβδονόμει ξυνοῦσα

515

ἐπ. τότε ἦν χερός, ἦν δὲ τόξων πάταγος,

ταυρείων τ' ἀνάμιγδα κεράτων·

ἦν δ' ἀμφίπλεκτοι

520

κλίμακες, ἦν δὲ μετώπων δλοέντα

5 πλήγματα καὶ στόνος ἀμφοῖν.

ἀ δ' εὐώπις ἀβρὰ

τηλαυγεί παρ' ὄχθῳ

ἦστο, τὸν ὃν προσμένονος' ἀκοίταν.

ἐγὼ δὲ μάτηρ μὲν οἷα φράζω.

τὸ δ' ἀμφινείκητον ὄμμα νύμφας

*ἐλεινὸν ἀμμένει·

καπὸ ματρὸς ἄφαρ βέβακεν,

ὥστε πόρτις ἐρήμα.

530

ΔΗ. ἦμος, φίλαι, κατ' οἶκον ὁ ξένος θροεῖ

ταῖς αἰχμαλώτοις παισὶν ὥς ἐπ' ἐξύδῳ,

τῆμος θυραῖος ἦλθον ὥς ὑμᾶς λάθρα,

τὰ μὲν φράσουσα χερσὶν ἀτεχνησάμην,

τὰ δ' οἷα πάσχω συγκατοικτιουμένη.

535

κόρην γάρ, οἶμαι δ' οὐκέτ', ἀλλ' ἐξευγμένην,

παρεισδέδεγμαι, φόρτον ὥστε ναυτίλος,

λωβητὸν ἐμπόλημα τῆς ἐμῆς φρενός.

καὶ νῦν δύ' οὔσαι μίμνομεν μιᾶς ὑπὸ

χλαίνης ὑπαγκάλισμα. τοιάδ' Ἡρακλῆς,

540

ὁ πιστὸς ἡμῖν κἀγαθὸς καλούμενος,

οἰκούρι' ἀντέπεμψε τοῦ μακροῦ χρόνου.

ἐγὼ δὲ θυμουσθαι μὲν οὐκ ἐπίσταμαι

νοσοῦντι κείνῳ πολλὰ τῇδε τῇ νόσῳ,

τὸ δ' αὖ ξυνοικεῖν τῇδ' ὁμοῦ τίς ἂν γυνή

545

δύναιτο, κοινωνοῦσα τῶν αὐτῶν γάμων;

ὁρῶ γὰρ ἦβην τὴν μὲν ἔρπουσαν πρόσω,

τὴν δὲ φθίνουσαν. ὦν ἀφαρπάζειν φιλεῖ

ὀφθαλμὸς ἄνθος, τῶν δ' ὑπεκτρέπει πόδα.

ταῦτ' οὖν φοβούμαι, μὴ πόσις μὲν Ἡρακλῆς

550

ἐμὸς καλῆται, τῆς νεωτέρας δ' ἀνὴρ.

ἀλλ' οὐ γάρ, ὥσπερ εἶπον, ὀργαίνειν καλὸν

γυναῖκα νοῦν ἔχουσιν· ἢ δ' ἔχω, φίλαι,

λυτήριον †λύπημα, τῇδ' ὑμῖν φράσω.

giving del. inc. cause, ἡ δὲ φωνή μετὰ τὴν αἰτίαν.

ἦν μοι παλαιὸν δῶρον ἀρχαίου ποτέ 555

θῆρός, λέβητι χαλκῷ κεκρυμμένον, *καὶ*

ὁ παῖς ἔτ' οὔσα τοῦ δασυστέρνου παρὰ

Νέσσου φθίνοντος ἐκ φόνων ἀνείλομην, *φόνων ἀνείλομην, ἀνείλομην*

ὃς τὸν βαθύρρουν ποταμὸν Εὐήνον βροτοὺς

μισθοῦ ᾗ ὄρενε χερσίν, οὔτε πομπίμοις *(ἐπιδήμιος)* 560

κῶπαις ἐρέσσων οὔτε λαίφρῃσιν νεώς.

ὃς καμέ, τὸν πατρῶον ἡνίκα στόλον *(ἐπέμψις) ἡνίκα στόλον ἀνείλομην*

ξύν Ἡρακλεῖ τὸ πρῶτον εὐνὶς ἐσπόμην, *(ἐκ νέτις) (ἐκ νέτις)*

φέρων ἐπ' ὤμοις, ἡνὶκ' * ἦ ἔν μέσῳ πόρῳ,

ψαύει ματαίαις χερσίν· ἐκ δ' ἦϋσ' ἐγώ, 565

χῶ Ζηνὸς εὐθὺς παῖς ἐπιστρέψας χεροῖν

ἦκεν κομήτην ἰόν· ἐς δὲ πλεύμονας

στέρνων διερροίζησεν. ἐκθνήσκων δ' ὁ θῆρ *ἐκθνήσκων δ' ὁ θῆρ*

τοσοῦτον εἶπε, παῖ γέροντος Οἰνέως,

τοσόνδ' ὀνήσει τῶν ἐμῶν, ἐὰν πίθη,

570

πορθμῶν, ὀθούνεχ' ὑστάτην σ' ἔπεμψ' ἐγώ·

(ἐπεμψίς) ἐὰν γὰρ ἀμφίθρεπτον αἶμα τῶν ἐμῶν

σφαγῶν ἐνέγκῃ χερσίν, ἢ μελαγχόλους *(w. black gall)*

* ἔβαψεν ἰοὺς θρέμμα Λερναίας ὕδρας, *ἔβαψεν ἰοὺς θρέμμα Λερναίας ὕδρας*

ἔσται φρενός σοι τοῦτο κλητήριον *ἔσται φρενός σοι τοῦτο κλητήριον* 575

τῆς Ἡρακλείας, ὥστε μήτιν' εἰσιδὼν *τῆς Ἡρακλείας, ὥστε μήτιν' εἰσιδὼν*

στέρξει γυναῖκα κείνος ἀντὶ σοῦ πλέον.

τοῦτ' ἐννοήσας, ὦ φίλοι, δόμοις γὰρ ἦν

κείνου θανόντος ἐγκεκλειμένον καλῶς,

χιτῶνα τόνδ' ἔβαψα, προσβαλοῦσ' ὅσα *προσβαλοῦσ' ὅσα* 580

ζῶν κείνος εἶπε· καὶ πεπεύρανται τάδε. *3's. (ἐπεμψίς)*

κακὰς δὲ τόλμας μήτ' ἐπισταίμην ἐγώ

μήτ' ἐκμάθοιμι, τὰς τε τολμώσας στυγῶ.

φίλτροις δ' ἐὰν πῶς τήνδ' ὑπερβαλώμεθα

τὴν παῖδα καὶ θέλκτροισι τοῖς ἐφ' Ἡρακλεῖ, *ἔσται φρενός* 585

μεμηχάνηται τοῦργον, εἴ τι μὴ δοκῶ

πράσσειν μάταιον· εἰ δὲ μή, πεπαύσομαι. *ἔσται φρενός*

ΧΟ. ἀλλ' εἴ τις ἐστὶ πίστις ἐν τοῖς δρωμένοις,

δοκεῖς παρ' ἡμῖν οὐ βεβουλευσθαι κακῶς.

ΔΗ. οὕτως ἔχει γ' ἡ πίστις, ὥς τὸ μὲν δοκεῖν 590

ἔνεστι, πείρα δ' οὐ προσωμίλησά πω.

ΧΘ. ἀλλ' εἰδέναι χρὴ δρῶσαν, ὥς οὐδ' εἰ δοκεῖς

ἔχειν, ἔχοις ἂν γνώμα, μὴ πειρωμένη.

ΔΗ. ἀλλ' αὐτίκ' εἰσόμ^εσθα· τόνδε γὰρ βλέπω

θυραῖον ἦδη· διὰ τάχους δ' ἐλεύσεται. 595

μόνον παρ' ὑμῶν εὖ στεγοίμεθ'· ὥς σκότῳ

κὰν αἰσχρὰ πράσσης, οὐποτ' αἰσχύνῃ πεσεῖ.

ΛΙ. τί χρὴ ποιεῖν; σήμ^{αι}νε, τέκνον Οἰνέως,

ὥς ἐσμέν ἦδη τῷ μακρῷ χρόνῳ βραδεῖς.

ΔΗ. ἀλλ' αὐτὰ δὴ σοι ταῦτα καὶ πράσσω, Λίχα, 600

ἕως σὺ ταῖς ἔσωθεν ἡγορῷ ξέναις,

ὅπως φέρης μοι τόνδε γ' εὐϋφῇ πέπλον,

δώρημ' ἐκείνῳ τάνδρῃ τῆς ἐμῆς χερός.

διδούς δὲ τόνδε φράζ' ὅπως μηδεῖς βροτῶν

κείνου πάροιθεν ἀμφιδύσεται χροῖ,

605

μηδ' ὄψεται νιν μῆτε φέγγος ἡλίου

μήθ' ἔρκος ἱερὸν μῆτ' ἐφέστιον σέλας,

πρὶν κείνος αὐτὸν *φανερὸν ἐμφανῆς σταθεῖς

δείξῃ θεοῖσιν ἡμέρα ταυροσφάγῳ.

οὕτω γὰρ ἡγμην, εἴ ποτ' αὐτὸν ἐς δόμους

610

ἴδοιμι σωθέντ' ἢ κλύοιμι πανδίκως,

στελεῖν χιτῶνι τῷδε, καὶ φανεῖν θεοῖς

θυτῆρα καινῷ καινὸν ἐν πεπλώματι.

καὶ τῶνδ' ἀποίσεις σῆμ', ὁ κείνος εὐμαθὲς

σφραγίδος ἔρκει τῷδ' ἐπ' ὄμμα θήσεται.

615

ἀλλ' ἔρπε, καὶ φύλασσε πρῶτα μὲν νόμον,

τὸ μὴ πιθυμῖν πομπὸς ὧν περισσὰ δρᾶν

ἔπειθ' ὅπως ἂν ἡ χάρις κείνου τέ σοι

κάμου ξυνελθούσ' ἐξ ἀπλῆς διπλῇ φανῇ.

ΛΙ. ἀλλ' εἶπερ Ἑρμοῦ τήνδε πομπεύω τέχνην

620

βέβαιον, οὐ τι μὴ σφαλῶ γ' ἐν σοί ποτε,

τὸ μὴ οὐ τόδ' ἄγγος ὥς ἔχει δείξαι φέρων,

λόγων τε πίστιν ὧν ἔχεις ἐφαρμόσαι.

ΔΗ. στείοις ἂν ἦδη. καὶ γὰρ ἐξεπίστασαι
τά γ' ἐν δόμοισιν ὡς ἔχοντα τυγχάνει.

625

ΔΙ. ἐπίσταμαί τε καὶ φράσω σεσωσμένα.

ΔΗ. ἀλλ' οἶσθα μὲν δὴ καὶ τὰ τῆς ξένης ὁρῶν
προσδέγματ', αὐτὴν θ' ὡς ἐδεξάμην φίλως.

ΔΙ. ὥστ' ἐκπλαγῆναι τοῦμόν ἠδονῇ κέαρ.

ΔΗ. τί δῆτ' ἂν ἄλλο γ' ἐννέποις; δέδοικα γὰρ
μὴ πρὶν λέγοις ἂν τὸν πόθον τὸν ἐξ ἐμοῦ,
πρὶν εἰδέναι τὰ κεῖθεν εἰ ποθούμεθα.

630

ΧΟ. στρ.α'. ὦ ναύλοχα καὶ πετραῖα

θερμὰ λουτρὰ καὶ πάγους

Οἷτας παραναιετάοντες, οἳ τε μέσσαν

635

Μηλίδα παρ λίμναν

5 χρυσαλακάτου τ' ἀκτὰν κόρας,

ἔνθ' Ἑλλάνων ἀγοραὶ

Πυλάτιδες *κλέονται·

ἀντ.α'. ὁ καλλιβόας τάχ' ὑμῖν

640

αὐλὸς οὐκ ἀναρσίαν

ἰάχων καναχὰν ἐπάνεισιν, ἀλλὰ θείας

ἀντίλυρον μούσας.

5 ὁ γὰρ Διὸς Ἀλκμήνας *κόρος

σεῦται πάσας ἀρετὰς

645

λάφυρ' ἔχων ἐπ' οἶκους·

στρ.β'. ὅν ἀπόπτολιν εἶχομεν, πάντα

δυοκαδεκάμηνον ἀμμένουσαι

χρόνον, πελάγιον, ἱδριες οὐδέν·

(φαν.) ἃ δέ οἱ φίλα δάμαρ

650

5 *τάλαιναν δυστάλαινα καρδίαν

πάγκλαυτος αἰὲν ὥλλυτο· (= ἐτήκετο)

νῦν δ' Ἀρης οἰστρηθεῖς

ἔξελυσ' ἐπίπονον ἀμέραν.

655

ἀντ.β'. ἀφίκοιτ' ἀφίκοιτο· μὴ σταίῃ

πολύκωπον ὀχημα ναὸς αὐτῶ,

655

πρὶν τάνδε πρὸς πόλιν ἀνύσειε,

νασιῶτιν ἐστὶαν

5 ἀμείψας, ἔνθα κλήζεται θυτήρ·

ὅθεν μολοὶ πανάμερος, (πανήμερος)

τὰς πειθοὺς παγχρίστω

συγκραθεὶς ἐπὶ προφάσει θηρός.

ΔΗ γυναικες, ὥς δέδοικα μὴ περαιτέρω
πεπραγμέν' ἦ μοι πάνθ' ὅσ' ἀρτίως ἔδρων.

ΧΟ. τί δ' ἔστι, Δηάνειρα, τέκνον Οἰνέως;

ΔΗ. οὐκ οἶδ'. ἀθυμῶ δ', εἰ φανήσομαι τάχα
κακὸν μέγ' ἐκπράξας ἀπ' ἐλπίδος καλῆς.

ΧΟ. οὐ δὴ τι τῶν σῶν Ἡρακλεῖ δωρημάτων;

ΔΗ. μάλιστά γ'. ὥστε μήποτ' ἂν προθυμίαν
ἄδηλον ἔργου τῷ παραινέσαι λαβεῖν.

ΧΟ. δίδαξον, εἰ διδακτόν, ἐξ ὅτου φοβεῖ.

ΔΗ. τοιοῦτον ἐκβέβηκεν, οἶον, ἣν φράσω,
γυναικες, ὑμῖν θαῦμ' ἀνέλπιστον μαθεῖν.

ᾧ γὰρ τὸν ἐνδυτήρα πέπλον ἀρτίως

ἔχριον, ἀργῇτ' οἶος εὐείρῳ πόκῳ,

τοῦτ' ἠφάνισται, διάβορον πρὸς οὐδενὸς

τῶν ἔνδον, ἀλλ' ἐδεστὸν ἐξ αὐτοῦ φθίνει,

καὶ ψῇ κατ' ἄκρας σπιλάδος. ὥς δ' εἰδῆς ἅπαν,

ἦ τοῦτ' ἐπράχθη, μείζον' ἐκτενῶ λόγον.

ἐγὼ γὰρ ὦν ὁ θῆρ με Κένταυρος, πονῶν

πλευρὰν πικρᾷ γλωχίνι, προὔδιδάξατο,

παρήκα θεσμῶν οὐδέν, ἀλλ' ἐσωζόμην,

χαλκῆς ὅπως δύσνιπτον ἐκ δέλτου γραφήν.

καὶ μοι τάδ' ἦν πρόρρητα, καὶ τοιαῦτ' ἔδρων·

τὸ φάρμακον τοῦτ' ἅπυρον ἀκτίνός τ' αἰὶ

θερμῆς ἄθικτον ἐν μυχοῖς σῶζειν ἐμέ,

ἕως ἂν ἀρτίχριστον ἀρμόσαιμί που.

κᾶδρων τοιαῦτα. νῦν δ', ὅτ' ἦν ἐργαστέον,

ἔχρισα μὲν κατ' οἶκον ἐν δόμοις κρυφῇ

μαλλῶ, σπάσασα κτησίου βοτοῦ λάχνην,

(belonging to the house)

κάθηκα συμπτύξας ἄλαμπές ἡλίου
κοίλῳ ζυγαστρῷ δῶρον, ὥσπερ εἶδετε.

εἴσω δ' ἀποστείχουσα δέρκομαι φάτιν
ἄφραστον, ἀξύμβλητον ἀνθρώπῳ μαθεῖν.

τὸ γὰρ κάταγμα τυγχάνω ρίψασά πως

695

τῆς οἰός, ᾧ προὔχριον, ἐς μέσσην φλόγα,

ἀκτίν' ἐς ἡλιῶτιν· ὥς δ' ἐθάλπετο,

ρεῖ πᾶν ἄδηλον καὶ κατέψηκται χθονί,

μορφῇ μάλιστ' εἰκαστὸν ὥστε πρίονος

ἐκβρώματ' ἂν βλέψειας ἐν τομῇ ξύλου.

700

τοιόνδε κείται προπετές. ἐκ δὲ γῆς, ὅθεν

προὔκειτ', ἀναζέουσι θρομβώδεις ἀφροί,

γλαυκῆς ὁπώρας ὥστε πίνονος ποτοῦ

χυθέντος εἰς γῆν Βακχίας ἀπ' ἀμπέλου.

ὥστ' οὐκ ἔχω τάλαινα ποῖ γνώμης πέσσω.

705

ὁρῶ δέ μ' ἔργον δεινὸν ἐξεργασμένην.

πόθεν γὰρ ἂν ποτ' ἀντὶ τοῦ θνήσκων ὁ θῆρ

ἐμοὶ παρέσχ' εὖνοϊαν, ἧς ἔθνησχ' ὕπερ;

οὐκ ἔστιν, ἀλλὰ τὸν βαλόντ' ἀποφθίσαι

χρήζων ἔθελγέ μ'. ὦν ἐγὼ μεθύστερον,

710

ὅτ' οὐκέτ' ἀρκεῖ, τὴν μάθησιν ἄρνυμαι.

μόνη γὰρ αὐτόν, εἴ τι μὴ ψευσθήσομαι

γνώμης, ἐγὼ δύστηνος ἐξαποφθερῶ.

τὸν γὰρ βαλόντ' ἄτρακτον οἶδα καὶ θεὸν

Χεῖρωνα πημήναντα, ὥσπερ ἂν θίγη,

715

φθείρει τὰ πάντα κνώδαλ'. ἐκ δὲ τοῦδ' ὁδε

σφαγῶν διελθὼν ἰὸς αἵματος μέλας

πῶς οὐκ ὀλεῖ καὶ τόνδε; δόξῃ γοῦν ἐμῇ.

καίτοι δέδοκται, κείνος εἰ σφαλῆσεται,

ταύτῃ σὺν ὁρμῇ καμὲ συνθανεῖν ἅμα.

720

ζῆν γὰρ κακῶς κλύουσιν οὐκ ἀνασχετόν,

ἥτις προτιμᾷ μὴ κακὴ πεφυκέναι.

ΧΟ. ταρβεῖν μὲν ἔργα δεῖν' ἀναγκαίως ἔχει,

τὴν δ' ἐλπίδ' οὐ χρή τῆς τύχης κρίνειν πάρος.

event decide

ΔΗ. οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλευμασιν 725
οὐδ' ἐλπίς, ἥτις καὶ θράσος τι προξενεῖ. *(even less courage)*

ΧΘ. ἀλλ' ἀμφὶ τοῖς σφαλεῖσι μὴ' ἔκουσίας
ὀργὴ πέπειρα, τῆς σε τυγχάνειν πρέπει.

ΔΗ. τοιαῦτα δ' ἂν λέξειεν οὐχ ὁ τοῦ κακοῦ
κοινωνός, ἀλλ' ὃ μὴδὲν ἐστ' οἴκοι βαρύ. 1730
Es domin. weil (H. 104) at his own door

ΧΘ. σιγᾶν ἂν ἀρμόζοι σε τὸν πλείω λόγον, *τῷ κατὰ*
εἰ μὴ τι λέξεις παιδὶ τῷ σαυτῆς· ἐπεὶ
πάρεστι, μαστὴρ πατρὸς ὃς πρὶν ὄχρετο.

ΥΛΛΟΣ.

ὦ μήτηρ, ὥς ἂν ἐκ τριῶν σ' ἐν εἰλόμην,
ἢ μηκέτ' εἶναι ζῶσαν, ἢ σεσωσμένην 735
ἄλλου κεκληῖσθαι μητέρ', ἢ λώους φρένας
τῶν νῦν παρουσῶν τῶνδ' ἀμείψασθαί ποθεν. *Al. ἀπὸ μακρόν*

ΔΗ. τί δ' ἐστίν, ὦ παῖ, πρὸς γ' ἐμοῦ στυγούμενον;

ΥΛ. τὸν ἄνδρα τὸν σὸν ἴσθι, τὸν δ' ἐμὸν λέγω
πατέρα, κατακτείνουσα τῇδ' ἐν ἡμέρᾳ. 740

ΔΗ. οἴμοι, τίν' ἐξήνεγκας, ὦ τέκνον, λόγον; *to starting utterance*

ΥΛ. ὃν οὐχ οἶόν τε μὴ τελεσθῆναι· τὸ γὰρ
φανθὲν τίς ἂν δύναιτ' ἂν ἀγένητον ποιεῖν;

ΔΗ. πῶς εἶπας, ὦ παῖ; τοῦ παρ' ἀνθρώπων μαθὼν
ἄζηλον οὕτως ἔργον εἰργάσθαι με φῆς; 745

ΥΛ. αὐτὸς βαρεῖαν ξυμφορὰν ἐν ὅμμασιν
πατρὸς δεδορκῶς κοῦ κατὰ γλῶσσαν κλύων.

ΔΗ. ποῦ δ' ἐμπελάξεις τάνδρῃ καὶ παρίστασαι;

ΥΛ. εἰ χρὴ μαθεῖν σε, πάντα δὴ φωνεῖν χρεῶν.
ὅθ' εἶρπε κλεινὴν Εὐρύτου πέρσας πόλιν, 750
νίκης ἄγων τροπαῖα κάκροθίνα,

ἀκτὴ τις ἀμφίκλυστος Εὐβοίας ἄκρον

Κήνιαόν ἐστιν, ἔνθα πατρώφ Διὶ

βωμοὺς ὀρίζει τεμενίαν τε φυλλάδα· *(= τὴν αὐτὴν περὶ τὸν βωμόν)*

οὐδ' νιν τὰ πρῶτ' ἐσεῖδον ἄσμενος πόθφ.

755

μέλλοντι δ' αὐτῷ πολυθύτους τεύχειν σφαγὰς

κῆρυξ ἀπ' οἴκων ἵκετ' οἰκεῖος Λίχας, *at his own door*

τὸ σὸν φέρων δώρημα, θανάσιμον πεπλον·
ὃν κείνος ἐνδύς, ὡς σὺ προὔξεφίεσο,
ταυροκτονεῖ μὲν δώδεκ' ἐντελεῖς ἔχων

760

λείας ἀπαρχὴν βοῦς· ἀτὰρ τὰ πάνθ' ὁμοῦ
ἐκατὸν προσῆγε συμμιγῇ βοσκήματα.

καὶ πρῶτα μὲν δειλῖαιος ἔλεφ φρενὶ

κόσμῳ τε χαίρων καὶ στολῇ κατηύχετο·

ὅπως δὲ σεμνῶν ὀργῶν ἐδαίετο

765

φλόξ αίματηρὰ καπὸ πιείρας δρυός,

ιδρώς ἀνῆι χρωτί, καὶ προσπτύσσεται

πλευραῖσιν ἀρτίκολλος, ὥστε τέκτονος,

χιτῶν ἅπαν κατ' ἄρθρον· ἦλθε δ' ὀστέων

ἀδαγμὸς ἀντίσπαστος· εἶτα φοινῖας

770

ἐχθρὰς ἐχίδνης ἰὸς ὡς ἐδαίνυτο.

ἐνταῦθα δὴ ᾽βόησε τὸν δυσδαίμονα

Δίχαν, τὸν οὐδὲν αἴτιον τοῦ σοῦ κακοῦ,

ποίαις ἐνέγκοι τόνδε μηχαναῖς πέπλον·

ὁ δ' οὐδὲν εἰδὼς δύσμορος τὸ σὸν μόνης

775

δώρημ' ἔλεξεν, ὥσπερ ἦν ἐσταλμένον.

κακέϊνος ὡς ἤκουσε καὶ διώδυνος

σπαραγμὸς αὐτοῦ πλευμόνων ἀνθήψατο,

μάρψας ποδὸς νιν, ἄρθρον ἧ λυγίζεται,

ρίπτει πρὸς ἀμφίκλυστον ἐκ πόντου πέτραν·

780

κόμης δὲ λευκὸν μυελὸν ἐκραίνει, μέσου

κρατὸς διασπαρέντος αἱματός θ' ὁμοῦ.

ἅπας δ' ἀνευφήμησεν οἰμωγῇ λεώς,

τοῦ μὲν νοσοῦντος, τοῦ δὲ διαπεπραγμένου·

κοῦδεις ἐτόλμα τάνδρὸς ἀντίον μολεῖν.

785

ἔσπᾱτο γὰρ πέδονδε καὶ μετάρσιος,

βοῶν, ἰύζων· ἀμφὶ δ' ἐκτύπουν πέτραι,

Λοκρῶν ὄρειοι πρῶνες Εὐβοίας τ' ἄκραι.

ἐπεὶ δ' ἀπέειπε, πολλὰ μὲν τάλας χθονὶ

ρίπτων ἑαυτόν, πολλὰ δ' οἰμωγῇ βοῶν,

790

τὸ δυσπάρεινον λέκτρον ἐνδατούμενος

- σοῦ τῆς ταλαίνης, καὶ τὸν Οἰνέως γάμον
 οἶον κατακτῆσαιτο λυμαντὴν βίου,
 τότ' ἐκ προσέδρου λιγνύος διάστροφον
 ὀφθαλμὸν ἄρας εἶδε μ' ἐν πολλῶ στρατῶ 795
 δακρυρροοῦντα, καί με προσβλέψας καλεῖ,
 ὦ παῖ, πρόσσελθε, μὴ φύγῃς τοῦμὸν κακόν,
 μηδ' εἴ σε χρή θανόντι συνθανεῖν ἐμοί·
 ἀλλ' ἄρον ἔξω, καὶ μάλιστα μὲν μεθ' ἐς 800
 ἐνταῦθ' ὅπου με μή τις ὄψεται βροτῶν·
 εἰ δ' οἶκτον ἴσχεις, ἀλλά μ' ἔκ γε τῆσδε γῆς
 πόρθμευσον ὡς τάχιστα, μηδ' αὐτοῦ θάνω.
 τοσαῦτ' ἐπισκῆψαντος, ἐν μέσῳ σκάφει
 θέντες σφε πρὸς γῆν τήνδ' ἐκέλσαμεν μόλις
 βρυχώμενον σπασμοῖσι. καὶ νιν αὐτίκα 805
 ἦ ζῶντ' ἐσόψεσθ', ἦ τεθνηκότ' ἀρτίως.
 τοιαῦτα, μῆτερ, πατρὶ βουλευσας' ἐμῶ
 καὶ δρῶσ' ἐλήφθης, ὦν σε πείνιμος Δίκη ||
 τίσαιτ' Ἐρινύς τ'· εἰ θέμις δ', ἐπεύχομαι·
 θέμις δ', ἐπεὶ μοι τὴν θέμιν σὺ προῦβαλες, 810
 πάντων ἄριστον ἄνδρα τῶν ἐπὶ χθονὶ
 κτείνας', ὅποιον ἄλλον οὐκ ὄψει ποτέ.
- ΧΟ. τί σίγ' ἀφέρπεις; οὐ κάτοισθ' ὀθούνεκα
 ξυνηγορεῖς σιγῶσα τῶ κατηγόρῳ;
- ΥΛ. ἑὰτ' ἀφέρπειν. οὖρος ὀφθαλμῶν ἐμῶν
 αὐτῇ γένοιτ' ἄπωθεν ἐρπούση καλός. 815
 ὄγκον γὰρ ἄλλως ὀνόματος τί δέι τρέφειν (κερ)
 μητρῶν, ἥτις μηδὲν ὡς τεκοῦσα δρᾷ;
 ἀλλ' ἐρπέτω χαίρουσα· τὴν δὲ τέρψιν ἦν
 τῶμῳ δίδωσι πατρί, τήνδ' αὐτὴ λάβοι. 820
- ΧΟ. στρ.α'. ἴδ' οἶον, ὦ παῖδες, προσέμειξεν ἄφαρ
 τοῦπος τὸ θεοπρόπον ἡμῖν
 τὰς παλαιφάτου προνοίας,
 * ἃ τ' ἔλακεν, ὅποτε τελεόμηνος ἐκφέρει
 5 δωδέκατος ἄροτος, ἀναδοχὰν τελείν πόνων 825

τῷ Διὸς αὐτόπαιδι· καὶ τὰδ' ὀρθῶς

ἐμπεδα κατουρίζει.

πῶς γὰρ ἂν ὁ μὴ λεύσσω

ἔτι ποτ' ἔτ' ἐπίπονόν * γ' ἔχει θανὼν λατρείαν;

830

ἀντ.α'. εἰ γὰρ σφε Κενταύρου φονία νεφέλα

χρίει δολοποιὸς ἀνάγκα

πλευρὰ προστακέντος ἰοῦ,

ὃν τέκετο θάνατος, ἔτεκε δ' αἰόλος δράκων,

5 πῶς ὃδ' ἂν ἀέλιον ἕτερον ἢ τανῦν ἴδοι,

835

δεινοτάτῳ μὲν ὕδρας προστετακὼς

φάσματι, μελαγχαῖτα τ'

ἄμμιγά νιν αἰκίζει

* ὑποφόνια δολόμυθα κέντρ' ἐπιζέσαντα.

840

στρ.β'. ὦν ἄδ' ἅ τλάμων ἄοκνον

μεγάλαν προσορῶσα δόμοις βλάβαν

νέων αἰσούντων γάμων τὰ μὲν οὔτε

προσέβαλεν, τὰ δ' ἀπ' ἀλλόθρου

5 γνώμας μολόντ' † ὀλεθρίασι συναλλαγαῖς - πῶς

845

ἢ που ὀλοᾷ στένει,

ἢ που ἀδινῶν χλωρὰν

τέγγει δακρύων ἄχναν.

850

ἃ δ' ἐρχομένα μοῖρα προφαίνει δολίαν καὶ μεγάλην ἄταν.

ἀντ.β'. ἔρρωγεν παγὰ δακρύων,

κέχυται νόσος, ὧ πόποι, οἶον * οὐκ

ἀναρσίω * Ἡρακλέους ἀγακλείτον

* ἐπέμολε πάθος οἰκτίσαι.

855

5 † ἰὼ κελαινὰ λόγχα προμάχου δορός†,

ἃ τότε θῶν νύμφαν

ἄγαγες ἀπ' αἰπεινᾶς

τάνδ' Οἰχαλίας αἰχμᾶ·

859

ἃ δ' ἀμφίπολος Κύπρις ἀναυδος φανερά τῶνδ' ἐφάνη πράκτωρ.

ΗΜ.α'. πότερον ἐγὼ μάταιος, ἢ κλύω τινὸς

οἴκτου δι' οἴκων ἀρτίως ὀρμωμένου;

τί φημι;

865

* Νεοττο ὑπο- δολομυθα (δολομυθα) δολομυθα

αἰσούντων γάμων τὰ μὲν οὔτε

ΗΜ. β. ἤχει τις οὐκ ἄσημον, ἀλλὰ δυστυχῇ
κωκυτὸν εἶσω, καὶ τι καινίζει στέγη.

ΧΟ. ξύνες δὲ
τήνδ' ὡς ἀήθης καὶ συνωφρυωμένη
χωρεῖ πρὸς ἡμᾶς γραῖα σημαίνουσά τι.

870

ΤΡΟΦΟΣ.

ὦ παῖδες, ὡς ἄρ' ἡμῖν οὐ σμικρῶν κακῶν
ἤρξεν τὸ δῶρον Ἑρακλεῖ τὸ πόμπιμον.

ΧΟ. τί δ', ὦ γεραῖά, καινοποιηθὲν λέγεις;

ΤΡ. βέβηκε Δηάνειρα τὴν πανυστάτην
ὀδῶν ἀπασῶν ἐξ ἀκινήτου ποδός.

875

ΧΟ. οὐ δὴ ποθ' ὡς θανοῦσα;

ΤΡ. πάντ' ἀκήκοας.

ΧΟ. τέθνηκεν ἡ τάλαινα;

ΤΡ. δεύτερον κλύεις.

ΧΟ. τάλαιν' ὀλεθρία, τίνι τρόπῳ θανεῖν σφε φῆς;

ΤΡ. σχετλιώτατα ἦπρός γε πρᾶξιν.

ΧΟ. εἰπὲ τῷ μόρῳ,

γύναι, ξυντρέχει.

880

ΤΡ. αὐτὴν διηίστωσε.

ΧΟ. τίς θυμός, — ἡ τίνες νόσοι —

τάνδ' αἰχμὰν βέλεος κακοῦ

ξυνεῖλε; πῶς ἐμήσατο

πρὸς θανάτῳ θάνατον

ἀνύσασα μόνα;

885

ΤΡ. στονόεντος ἐν τομᾷ σιδάρου.

ΧΟ. ἐπείδες, ὦ ματαία, τάνδ' ὕβριν;

ΤΡ. ἐπείδον, ὡς δὴ πλησία παραστάτις.

ΧΟ. τίς ἦν; πῶς; φέρ' εἰπέ.

890

ΤΡ. αὐτὴ πρὸς αὐτῆς χειροποιεῖται τάδε.

ΧΟ. τί φωνεῖς;

ΤΡ. σαφηνῇ.

ΧΟ. ἔτεκεν ἔτεκεν μεγάλην

ἅ νέορτος ἄδε νύμφα

δόμοισι τοῖσδ' Ἑρινύν.

895

ΤΡ. ἄγαν γε· μᾶλλον δ', εἰ παρούσα πλησία
ἔλευσσες οἷ' ἔδρασε, κάρτ' ἂν ᾤκτισας.

ΧΟ. καὶ ταῦτ' ἔτλη τις χεὶρ γυναικεία κτίσαι;

ΤΡ. δεινῶς γε· πεύσει δ', ὥστε μαρτυρεῖν ἐμοί.

ἐπεὶ παρῆλθε δωμάτων εἴσω μόνη,

καὶ παῖδ' ἐν αὐλαῖς εἶδε κοῖλα δέμνια

στορνύνθ', ὅπως ἄφορρον ἀντῶη πατρί, //

κρύψας' ἐαυτὴν ἔνθα μή τις εἰσίδοι,

βρυχάτο μὲν βωμοῖσι προσπίπτουσ' ὅτι

γένοιτ' ἐρήμη, κλαίει δ' ὀργάνων ὅτου

ψαύσειεν οἷς ἐχρήτο δειλαία πάρος·

ἄλλη δὲ κἄλλη δωμάτων στρωφωμένη,

εἷ του φίλων βλέψειεν οἰκετῶν δέμας,

ἔκλαιεν ἢ δύστηνος εἰσορωμένη,

αὐτὴ τὸν αὐτῆς δαίμον' ἀνακαλουμένη

καὶ τὰς ἄπαιδας ἐς τὸ λοιπὸν οὐσίας.

ἐπεὶ δὲ τῶνδ' ἔληξεν, ἐξαίφνης σφ' ὀρῶ

τὸν Ἡράκλειον θάλαμον εἰσορμωμένην.

κὰγὼ λαθραῖον ὄμμ' ἐπεσκιασμένη

φρούρουν· ὀρῶ δὲ τὴν γυναῖκα δεμνίοις

τοῖς Ἡρακλείοις στρωτὰ βάλλονσαν φάρη.

ὅπως δ' ἐτέλεσε τοῦτ', ἐπενθοροῦσ' ἄνω

καθέζετ' ἐν μέσοισιν εὐναστηρίοις,

καὶ δακρύων ῥήξασα θερμὰ νάματα

ἔλεξεν, ὦ λέχη τε καὶ νυμφεῖ' ἐμά,

τὸ λοιπὸν ἤδη χαίρεθ', ὥς ἐμ' οὔποτε

δέξεσθ' ἔτ' ἐν κοίταισι ταῖσδ' εὐνήτριαν.

τοσαῦτα φωνήσασα, συντόνῳ χερὶ

λύει τὸν αὐτῆς πέπλον, ᾧ χρυσήλατος

προὔκειτο μαστῶν περονίς, ἐκ δ' ἐλώπισεν

πλευρὰν ἅπασαν ὠλένην τ' εὐώνυμον.

κὰγὼ δρομαία βᾶσ', ὅσον περ ἔσθενον,

τῷ παιδί φράζω τῆς τεχνωμένης τάδε.

920

925

καὶ τῆς αὐτῆς ἐπ' ἄλλοις ἐν τῷ ποίῳ

κὰν ᾧ τὸ κείσε δευρό τ' ἐξορμώμεθα,
 ὀρώμεν αὐτὴν ἀμφιπλήγι φασγάνῳ 930
 πλευρὰν ὑφ' ἥπαρ καὶ φρένας πεπληγμένην. *to the heart*
 ἰδὼν δ' ὁ παῖς ᾧμωξεν· ἔγνω γὰρ τάλας
 τοῦργον κατ' ὀργὴν ὡς ἐφάψκειν τόδε, *came to (at. position, hand)*
 ὅψ' ἐκδιδαχθεὶς τῶν κατ' οἶκον οὔνεκα *when he as a pupil*
 ἄκουσα πρὸς τοῦ θηρὸς ἔρξειεν τάδε. 935

κὰνταῦθ' ὁ παῖς δύστηνος οὐτ' ὀδυρμάτων
 ἐλείπετ' οὐδέν, ἀμφὶ νιν γοώμενος,
 οὐτ' ἀμφιπίπτων στόμασιν, ἀλλὰ πλευρόθεν *there = place, at her side*
 πλευρὰν παρὲς ἔκειτο πόλλ' ἀναστένων,
 ὡς νιν ματαίως αἰτία βάλοι κακῇ,
 κλαίων ὀθούνεκ' ἐκ δυοῖν ἔσοιθ' ἅμα,
 πατρός τ' ἐκείνης τ', ὠρφανισμένος βίου. γ.
 τοιαῦτα τὰνθάδ' ἐστίν. ὥστ' εἴ τις δύο
 ἦ καὶ πλέους τις ἡμέρας λογίζεται,
 μάταιός ἐστιν· οὐ γὰρ ἔσθ' ἢ γ' αὔριον,
 πρὶν εὖ πάθῃ τις τὴν παροῦσαν ἡμέραν. 945

ΧΟ. Πότερ' * ἄρα πρότερ' ἐπιστένω, πότερα τέλεα περαιτέρω, *μετέπειτα*
 δύσκριτ' ἔμοιγε δυστάνῳ.
 τάδε μὲν ἔχομεν ὅρᾱν δόμοις, τάδε δὲ ~~μετέπειτα~~ *μένοντες* ἐπ' ἐλπίσιν 950
 κοινὰ δ' ἔχειν τε καὶ μέλλειν. *(μένοντες.)*

στρ. Εἴθ' ἀνεμόεσσά τις
 γένοιτ' ἔπουρος ἐστιῶτις αὔρα, *πῶς δύναται εἶναι ἀέρας, coming from*
 ἣτις μ' ἀποικίσειεν ἐκ τόπων, ὅπως *how in distance*
 τὸν *Ζηνὸς ἄλκιμον γόνον 955

5 μὴ ταρβαλέα θάνοιμι
 μοῦνον εισιδοῦσ' ἄφαρ·
 ἐπεὶ ἐν δυσασπαλλάκτοις ὀδύναις
 χωρεῖν πρὸ δόμων λέγουσιν ἄσπετόν τι θαῦμα. 960

ἀντ. Ἀγχοῦ δ' ἄρα κοῦ μακρὰν
 προὔκλαιον, ὀξύφωνος ὡς ἀηδών*.
 ξένων γὰρ ἐξόμιλος ἦδε τις βάσις.
 πᾶ δ' αὖ φορεῖ νιν; ὡς φίλου 965

* πᾶσι μοῦνον, *μῆναις* *(Sappho, 146)*
 ὡς ἀηδών.

5 προκηδομένα, βαρείαν

|| ἄψοφον φέρει βάσιν. *noisades*
αἰαί, ὅδ' ἀναύδατος φέρεται.

τί χρή, θανόντα νιν, ἢ καθ' ὕπνον ὄντα κρίναι :

970

ΥΛ. ὦ μοι ἐγὼ σοῦ,

*ὦ πάτερ, ὦ μοι ἐγὼ σοῦ μέλεος. *noisades*

τί πάθω ; τί δὲ μήσομαι ; οἶμοι.

ΠΡΕΣΒΥΣ.

στρ. σίγα, τέκνον, μὴ κινήσης

ἀγρίαν ὀδύνην πατρὸς ὠμόφρονος. *noisades*

975

ζῆ γὰρ προπετής. ἀλλ' ἴσχε δακῶν

στόμα σόν.

ΥΛ. πῶς φής, *γέρον ; ἦ ζῆ ;

ΠΡ. *οὐ μὴ ἔξεγερεῖς τὸν ὕπνω κάτοχον

κάκκινήσεις κἀναστήσεις *noisades*

φοιτάδα δεινὴν

980

νόσον, ὦ τέκνον.

ΥΛ. ἀλλ' ἐπὶ μοι μελέω *noisades*

βάρος ἀπλετον ἐμμέμονε φρήν. *noisades*

ΗΡΑΚΛΗΣ.

ἀντ. ὦ Ζεῦ,

ποῖ γὰς ἤκω ; παρὰ τοῖσι βροτῶν

κεῖμαι πεποννημένος ἀλλήκτοις *noisades*

985

ὀδύναις ; οἶμοι ἐγὼ τλάμων

ἦ δ' αὖ μιν ἀβρύκει. φεῦ. *noisades*

ΠΡ. ἀρ' ἐξήδης, ὅσον ἦν κέρδος *noisades*

σιγῇ κεύθειν, καὶ μὴ σκεδάσαι

τῷδ' ἀπὸ κρατὸς

990

βλεφάρων θ' ὕπνον ;

ΥΛ. οὐ γὰρ ἔχω πῶς ἂν

στερξάμην κακὸν τόδε λεύσσω.

ΗΡ. ὦ Κηναία κρηπίς βωμῶν, *noisades*

ἱερῶν οἶαν *οἶων ἐπὶ μοι

995

μελέω χάριν ἡνύσω. ὦ Ζεῦ,

οἶαν μ' ἄρ' ἔθου λώβαν, οἶαν
 ἦν μήποτ' ἐγὼ προσιδεῖν ὁ τάλας
 ὦφελον ὅσσοις, τόδ' ἀκήλητον *inevitable*,
 μανίας ἄνθος καταδερχθῆναι.

1000

τίς γὰρ αἰοῖδός, τίς ὁ χειροτέχνης *master*
 ἱατορίας, ὅς τήνδ' ἄτην

χωρὶς Ζηνὸς κατακληλῆσει;

θαῦμ' ἂν πόρρωθεν ἰδοίμην. *school marvel of the world (the power of Poseidon)*.
 ἔξ,

ἔατέ μ', ἔατέ με δύσμορον εὐνάσαι. *(εὐνάζειν)*

1005

ἔαθ' *ὑστατον εὐνάσαι.

πᾶ μου ψαύεις; ποῖ κλίνεις;

ἀπολείς μ', ἀπολείς.

ἀνατέτροφας ὃ τι καὶ μύσῃ. *surprise*
 ἥπται μου, τοτοτοῖ, ἦδ' αὖθ' ἔρπει. *comes* πόθεν ἔστ', ὦ

πάντων Ἑλλάνων ἀδικώτατοι ἀνέρες, οὓς δὴ

πολλὰ μὲν ἐν πόντῳ, κατὰ τε δρῖα πάντα καθαίρων, *found*

ἄωλεκόμαν ὁ τάλας, καὶ νῦν ἐπὶ τῷδε νοσοῦντι *finding*

οὐ πῦρ, οὐκ ἔγχος τις ὀνήσιμον οὐκ ἀποτρέψει;

ἔξ,

οὐδ' ἀπαράξαι κρᾶτα βίου θέλει *(λέει)*

1015

μολῶν τοῦ στυγεροῦ; φεῦ φεῦ.

ΠΡ. ὦ παῖ τοῦδ' ἀνδρός, τοῦργον τόδε μείζον ἀνῆκει *enclosed in distress*,

ἥ κατ' ἐμὰν ῥώμαν· σὺ δὲ σύλλαβε. *σοὶ τε γὰρ ὄμμα *presence*

ἔμπλεον ἢ δι' ἐμοῦ σώζειν. *(λέει)*

1020

ΥΛ.

ψαύω μὲν ἔγωγε,

λαθίπογον δ' ὀδυῶν οὗτ' ἐνδοθεν οὔτε θύραθεν

ἔστι μοι ἐξανύσαι *βίοτον· τοιαῦτα νέμει Ζεὺς.

ΗΡ. ὦ παῖ, ποῦ ποτ' εἶ;

τᾷδέ με τᾷδέ με πρόσλαβε κουφίσας. *like a help hand in hand*

ἔξ, ἰὼ δαίμον.

1025

θρώσκει δ' αὖ, θρώσκει δειλαία

διολοῦσ' ἡμᾶς

ἀποτίβατος ἀγρία νόσος.

1030

* σὺ γὰρ εἶμι, / *standing in at the moment in the large*

ἔσθ' ἔτι,

presence in the emergency in the large

ἰὼ *ἰὼ Παλλάς, τόδε μ' αὖ λωβ¹⁰³⁵αται. ἰὼ παῖ,
 *φύσαντ' οἰκτεῖρας, ἀνεπίφθονον εἴρυσον ἔγχος,
 παῖσον ἐμᾶς ὑπὸ κλῆδος· ἀκοῦ δ' ἄχος, ᾧ μ' ἐχόλωσεν
 σὰ μάτηρ ἄθεος, *τὰν ᾧδ' ἐπίδοιμι πεσοῦσαν
 αὐτως, ᾧδ' αὐτως, ὥς μ' ὤλεσεν. *ὦ γλυκὺς Ἴδαις,
 *ὦ Διὸς αὐθαίμων, (nom. -νε) (adj. vocative only) = ¹⁰³⁵ ¹⁰⁴⁰ ¹⁰⁴⁵ ¹⁰⁵⁰ ¹⁰⁵⁵ ¹⁰⁶⁰ ¹⁰⁶⁵ ¹⁰⁷⁰ ¹⁰⁷⁵ ¹⁰⁸⁰ ¹⁰⁸⁵ ¹⁰⁹⁰ ¹⁰⁹⁵ ¹¹⁰⁰ ¹¹⁰⁵ ¹¹¹⁰ ¹¹¹⁵ ¹¹²⁰ ¹¹²⁵ ¹¹³⁰ ¹¹³⁵ ¹¹⁴⁰ ¹¹⁴⁵ ¹¹⁵⁰ ¹¹⁵⁵ ¹¹⁶⁰ ¹¹⁶⁵ ¹¹⁷⁰ ¹¹⁷⁵ ¹¹⁸⁰ ¹¹⁸⁵ ¹¹⁹⁰ ¹¹⁹⁵ ¹²⁰⁰ ¹²⁰⁵ ¹²¹⁰ ¹²¹⁵ ¹²²⁰ ¹²²⁵ ¹²³⁰ ¹²³⁵ ¹²⁴⁰ ¹²⁴⁵ ¹²⁵⁰ ¹²⁵⁵ ¹²⁶⁰ ¹²⁶⁵ ¹²⁷⁰ ¹²⁷⁵ ¹²⁸⁰ ¹²⁸⁵ ¹²⁹⁰ ¹²⁹⁵ ¹³⁰⁰ ¹³⁰⁵ ¹³¹⁰ ¹³¹⁵ ¹³²⁰ ¹³²⁵ ¹³³⁰ ¹³³⁵ ¹³⁴⁰ ¹³⁴⁵ ¹³⁵⁰ ¹³⁵⁵ ¹³⁶⁰ ¹³⁶⁵ ¹³⁷⁰ ¹³⁷⁵ ¹³⁸⁰ ¹³⁸⁵ ¹³⁹⁰ ¹³⁹⁵ ¹⁴⁰⁰ ¹⁴⁰⁵ ¹⁴¹⁰ ¹⁴¹⁵ ¹⁴²⁰ ¹⁴²⁵ ¹⁴³⁰ ¹⁴³⁵ ¹⁴⁴⁰ ¹⁴⁴⁵ ¹⁴⁵⁰ ¹⁴⁵⁵ ¹⁴⁶⁰ ¹⁴⁶⁵ ¹⁴⁷⁰ ¹⁴⁷⁵ ¹⁴⁸⁰ ¹⁴⁸⁵ ¹⁴⁹⁰ ¹⁴⁹⁵ ¹⁵⁰⁰ ¹⁵⁰⁵ ¹⁵¹⁰ ¹⁵¹⁵ ¹⁵²⁰ ¹⁵²⁵ ¹⁵³⁰ ¹⁵³⁵ ¹⁵⁴⁰ ¹⁵⁴⁵ ¹⁵⁵⁰ ¹⁵⁵⁵ ¹⁵⁶⁰ ¹⁵⁶⁵ ¹⁵⁷⁰ ¹⁵⁷⁵ ¹⁵⁸⁰ ¹⁵⁸⁵ ¹⁵⁹⁰ ¹⁵⁹⁵ ¹⁶⁰⁰ ¹⁶⁰⁵ ¹⁶¹⁰ ¹⁶¹⁵ ¹⁶²⁰ ¹⁶²⁵ ¹⁶³⁰ ¹⁶³⁵ ¹⁶⁴⁰ ¹⁶⁴⁵ ¹⁶⁵⁰ ¹⁶⁵⁵ ¹⁶⁶⁰ ¹⁶⁶⁵ ¹⁶⁷⁰ ¹⁶⁷⁵ ¹⁶⁸⁰ ¹⁶⁸⁵ ¹⁶⁹⁰ ¹⁶⁹⁵ ¹⁷⁰⁰ ¹⁷⁰⁵ ¹⁷¹⁰ ¹⁷¹⁵ ¹⁷²⁰ ¹⁷²⁵ ¹⁷³⁰ ¹⁷³⁵ ¹⁷⁴⁰ ¹⁷⁴⁵ ¹⁷⁵⁰ ¹⁷⁵⁵ ¹⁷⁶⁰ ¹⁷⁶⁵ ¹⁷⁷⁰ ¹⁷⁷⁵ ¹⁷⁸⁰ ¹⁷⁸⁵ ¹⁷⁹⁰ ¹⁷⁹⁵ ¹⁸⁰⁰ ¹⁸⁰⁵ ¹⁸¹⁰ ¹⁸¹⁵ ¹⁸²⁰ ¹⁸²⁵ ¹⁸³⁰ ¹⁸³⁵ ¹⁸⁴⁰ ¹⁸⁴⁵ ¹⁸⁵⁰ ¹⁸⁵⁵ ¹⁸⁶⁰ ¹⁸⁶⁵ ¹⁸⁷⁰ ¹⁸⁷⁵ ¹⁸⁸⁰ ¹⁸⁸⁵ ¹⁸⁹⁰ ¹⁸⁹⁵ ¹⁹⁰⁰ ¹⁹⁰⁵ ¹⁹¹⁰ ¹⁹¹⁵ ¹⁹²⁰ ¹⁹²⁵ ¹⁹³⁰ ¹⁹³⁵ ¹⁹⁴⁰ ¹⁹⁴⁵ ¹⁹⁵⁰ ¹⁹⁵⁵ ¹⁹⁶⁰ ¹⁹⁶⁵ ¹⁹⁷⁰ ¹⁹⁷⁵ 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ἴθ', ὦ τέκνον, τόλμησον· οἴκτειρόν τέ με 1070
 πολλοῖσιν οἰκτρὸν, ὅστις ὥστε παρθένος
 βέβρυχα κλαίων· καὶ τόδ' οὐδ' ἂν εἷς ποτε
 τόνδ' ἄνδρα φαίη πρόσθ' ἰδεῖν δεδρακότα,
 ἀλλ' ἀστένακτος αἰὲν ἐσπόμεν κακοῖς. 1075
 νῦν δ' ἐκ τοιούτου θῆλυς εὖρημαι τάλας.
 καὶ νῦν προσελθὼν στήθι πλησίον πατρός,
 σκέψαι δ' ὁποίας ταῦτα συμφορᾶς ὑπο
 πέπονθα· δείξω γὰρ τάδ' ἐκ καλυμμάτων.
 ἰδού, θεᾶσθε πάντες ἄθλιον δέμας,
 ὁρᾶτε τὸν δύστηνον, ὡς οἰκτρῶς ἔχω. 1080
 αἰαί, ὦ τάλας,
 εἴ εἰ,
 ἔθαλψεν ἄτης σπασμὸς ἀρτίως ὅδ' αὖ,
 διῆξε πλευρῶν, οὐδ' ἀγύμναστόν μ' ἔαν
 ἔοικεν ἢ τάλαινα διαβόρος νόσος.
 ὦναξ Ἀΐδη, δέξαι μ', 1085
 ὦ Διὸς ἀκτίς, παῖσον.
 ἔνσεισον, ὦναξ, ἐγκατάσκηψον βέλος, 1090
 πᾶτερ, κεραυνοῦ. δαίνυνται γὰρ αὖ πάλιν,
 ἦνθηκεν, ἐξώρμηκεν. ὦ χέρες χέρες,
 ὦ νῶτα καὶ στέρν', ὦ φίλοι βραχίονες, 1095
 ὑμεῖς ἐκεῖνοι δὴ καθέσταθ', οἳ ποτε
 Νεμέας ἔνοικον, βουκόλων ἀλάστορα,
 λέοντ', ἄπλατον θρέμμα κᾶπροσῆγορον,
 βία κατειργάσασθε, Λερναίαν θ' ὕδραν,
 διφυῇ τ' ἄμικτον ἵπποβάμονα στρατὸν 1100
 θηρῶν, ὑβριστήν, ἄνομον, *ὑπέροχον βίαν,
 Ἑρμάνθιον τε θῆρα, τὸν θ' ὑπὸ χθονὸς
 Αἰδου τρίκρανον σκύλακ', ἀπρόσμαχον τέρας,
 δεινῆς Ἐχίδνης θρέμμα· τὸν τε χρυσέων
 δράκοντα μῆλων φύλακ' ἐπ' ἐσχάτοις τόποις.
 ἄλλων τε μόχθων μυρίων ἐγευσάμην,
 κοῦδεῖς τροπαί' ἔστησε τῶν ἐμῶν χερῶν.

- νῦν δ' ὦδ' ἀναρθρος καὶ κατερρακωμένος
 τυφλῆς ὑπ' αἵτης ἐκπεπόρθηται τάλας,
 ὁ τῆς ἀρίστης μητρὸς ὠνομασμένος, 1105
 ὁ τοῦ κατ' ἄστρα Ζηνὸς αὐδηθεὶς γόνος.
 ἀλλ' εὖ γέ τοι τόδ' ἴστε, κὰν τὸ μηδὲν ὦ
 κὰν μηδὲν ἔρπω, τὴν γε δράσασαν τάδε
 χειρώσομαι κακ τῶνδε. προσμόλοι μόνον,
 ἵν' ἐκδιδαχθῇ πᾶσιν ἀγγέλλειν ὅτι 1110
 καὶ ζῶν κακοὺς γε καὶ θανὼν ἐτισάμην.
- ΧΟ. ὦ τλῆμον Ἑλλάς, πένθος οἶον εἰσορῶ
 ἔξουσαν, ἀνδρὸς τοῦδέ γ' εἰ σφαλῆσεται.
- ΥΛ. ἐπεὶ παρέσχες ἀντιφωνῆσαι, πάτερ,
 σιγὴν παρασχὼν κλυθί μου, νοσῶν ὅμως. 1115
 αἰτήσομαι γάρ σ' ὦν δίκαια τυγχάνειν.
- δός μοι σεαυτόν, μὴ τοσοῦτόν ὡς δάκνη
 θυμῷ δύσοργος. οὐ γὰρ ἂν γνοίης ἐν οἷς
 χαίρειν προθυμεῖ κὰν ὅτοις ἀλγείοις μάτην.
- ΗΡ. εἰπὼν ὁ χρήξεις λήξουν· ὡς ἐγὼ νοσῶν
 οὐδὲν ξυνίημι ὦν σὺ ποικίλλεις πάλαι. 1120
- ΥΛ. τῆς μητρὸς ἤκω τῆς ἐμῆς φράσων, ἐν οἷς
 νῦν ἐστίν οἷς θ' ἡμαρτεν οὐχ ἐκουσία.
- ΗΡ. ὦ παγκάκιστε, καὶ παρεμνήσω γὰρ αὖ
 τῆς πατροφόντου μητρὸς, ὡς κλύειν ἐμέ; 1125
- ΥΛ. ἔχει γὰρ οὕτως, ὥστε μὴ σιγᾶν πρέπειν.
- ΗΡ. οὐ δῆτα τοῖς γε πρόσθεν ἡμαρτημένοις.
- ΥΛ. ἀλλ' οὐδὲ μὲν δὴ τοῖς γ' ἐφ' ἡμέραν ἐρεῖς.
- ΗΡ. λέγ', εὐλαβοῦ δὲ μὴ φανῆς κακὸς γεγώς.
- ΥΛ. λέγω. τέθνηκεν ἀρτίως νεοσφαγῆς. 1130
- ΗΡ. πρὸς τοῦ; τέρας τοι διὰ κακῶν ἐθέσπισας.
- ΥΛ. αὐτὴ πρὸς αὐτῆς, οὐδενὸς πρὸς ἐκτόπου.
- ΗΡ. οἴμοι· πρὶν ὡς χρῆν σφ' ἐξ ἐμῆς θανεῖν χερὸς;
- ΥΛ. κὰν σοῦ στραφεῖη θυμός, εἰ τὸ πᾶν μάθοις.
- ΗΡ. δεινοῦ λόγου κατῆρξας· εἰπὲ δ' ἡ νοεῖς. 1135
- ΥΛ. ἅπαν τὸ χρῆμι', ἡμαρτε χρηστὰ* μωμένη.

- ΗΡ. χρήστ', ὦ κάκιστε, πατέρα σὸν κτείνασα δρῶ ;
- ΥΛ. στέργημα γὰρ δοκοῦσα προσβαλεῖν σέθεν,
ἀπήμπλαχ', ὥς προσεῖδε τοὺς ἔνδον γάμους.
- ΗΡ. καὶ τίς τοσοῦτος φαρμακεὺς Τραχινίων ; 1140
- ΥΛ. Νέσσος πάλαι Κένταυρος ἐξέπεισέ νιν
τοιῶδε φίλτρῳ τὸν σὸν ἐκμῆναι πόθον.
- ΗΡ. ἰοὺ ἰοὺ δύστηνος, οἴχομαι τάλας.
ὄλωλ' ὄλωλα, φέγγος οὐκέτ' ἔστι μοι.
οἴμοι, φρονῶ δὴ ξυμφορᾶς ἵν' ἔσταμεν. 1145
ἴθ', ὦ τέκνον· πατήρ γὰρ οὐκέτ' ἔστι σοι·
κάλει τὸ πᾶν μοι σπέρμα σῶν ὁμαιμόνων,
κάλει δὲ τὴν τάλαιναν Ἀλκμήνην, Διὸς
μάτην ἄκοιτιν, ὥς τελευταίαν ἐμοῦ
φήμην πύθησθε θεσφάτων ὅσ' οἶδ' ἐγώ. 1150
- ΥΛ. ἀλλ' οὔτε μήτηρ ἐνθάδ', ἀλλ' ἐπακτίᾳ
Τίρυνθι συμβέβηκεν ὥστ' ἔχειν ἔδραν,
παίδων δὲ τοὺς μὲν ξυλλαβοῦσ' αὐτὴ τρέφει,
τοὺς δ' ἂν τὸ Θήβης ἄστνυ ναίοντας μάθοις·
ἡμεῖς δ' ὅσοι πάρεσμεν, εἴ τι χρή, πάτερ,
πράσσειν, κλύοντες ἐξυπηρετήσομεν. 1155
- ΗΡ. σὺ δ' οὖν ἄκουε τοῦργον· ἐξήκεις δ' ἵνα
φανεῖς ὁποῖος ὦν ἀνὴρ ἐμὸς καλεῖ.
ἐμοὶ γὰρ ἦν πρόφαντον ἐκ πατρὸς πάλαι,
*τῶν ἐμπνεόντων μηδενὸς θανεῖν ὕπο,
ἀλλ' ὅστις Ἀίδου φθίμενος οἰκήτωρ πέλοι. 1161
ὁδ' οὖν ὁ θῆρ Κένταυρος, ὥς τὸ θεῖον ἦν
πρόφαντον, οὕτω ζῶντά μ' ἔκτεινεν θανῶν.
φανῶ δ' ἐγὼ τούτοισι συμβαίνοντ' ἴσα
μαντεῖα καινά, τοῖς πάλαι ξυνήγορα,
ἅ τῶν ὀρείων καὶ χαμαικοιτῶν ἐγὼ
Σελλῶν ἐσελθῶν ἄλσος εἰσεγραφάμην
πρὸς τῆς πατρώας καὶ πολυγλώσσου δρυός.
ἦ μοι χρόνῳ τῷ ζῶντι καὶ παρόντι νῦν
ἔφασκε μόχθων τῶν ἐφεστώτων ἐμοὶ 1170

λύσιν τελείσθαι· καδόκουν πράξειν καλῶς.

τὸ δ' ἦν ἄρ' οὐδὲν ἄλλο πλὴν θανεῖν ἐμέ.

τοῖς γὰρ θανούσι μόχθος οὐ προσγίγνεται.

ταῦτ' οὖν ἐπεὶ δὴ λαμπρὰ συμβαίνει, τέκνον,

δεῖ σ' αὖ γενέσθαι τῷδε τάνδρῃ σύμμαχον,

1175

καὶ μὴ ὑπιδέσθαι τοῦμόν ὀξύναι στόμα,

ἀλλ' αὐτὸν εἰκαθόντα συμπράσσειν, νόμον

κάλλιστον ἐξευρόντα, πειθαρχεῖν πατρί.

ΥΛ. ἀλλ', ὦ πάτερ, ταρβῶ μὲν εἰς λόγου στάσιν

τοιάνδ' ἐπελθόν, πείσομαι δ' ἃ σοι δοκεῖ.

1180

ΗΡ. ἔμβαλλε χεῖρα δεξιὰν πρῶτιστά μοι.

ΥΛ. ὥς πρὸς τί πίστιν τήνδ' ἄγαν ἐπιστρέφεις;

ΗΡ. οὐ θάσσον οἷσιν μὴδ' ἀπιστήσεις ἐμοί;

ΥΛ. ἰδοὺ προτείνω, κούδεν ἀντειρήσεται.

ΗΡ. ὅμνυ Διὸς νυν τοῦ με φύσαντος κάρα.

1185

ΥΛ. ἦ μὴν τί δράσειν; καὶ τόδ' ἐξειρήσεται;

ΗΡ. ἦ μὴν ἐμοί τὸ λεχθὲν ἔργον ἐκτελεῖν.

ΥΛ. ὅμνυμ' ἔγωγε, Ζῆν' ἔχων ἐπώμοτον.

ΗΡ. εἰ δ' ἐκτὸς ἔλθοις, πημονὰς εὖχου λαβεῖν.

ΥΛ. οὐ μὴ λάβω· δράσω γάρ. εὖχομαι δ' ὅμως.

1190

ΗΡ. οἶσθ' οὖν τὸν Οἴτης Ζηνὸς ὑψιστον πάγον;

ΥΛ. οἶδ', ὥς θυτήρ γε πολλὰ δὴ σταθεὶς ἄνω.

ΗΡ. ἐνταῦθά *νυν χρὴ τοῦμόν ἐξάραντά σε

σῶμ' αὐτόχειρα, καὶ ξὺν οἷς χρήσεις φίλων,

πολλὴν μὲν ὕλην τῆς βαθυρρίζου δρυὸς

1195

κείραντα, πολλὸν δ' ἄρσεν' ἐκτεμόνθ' ὁμοῦ

ἄγριον ἔλαιον, σῶμα τοῦμόν ἐμβαλεῖν,

καὶ πευκίνης λαβόντα λαμπάδος σέλας

πρῆσαι. γόου δὲ μηδὲν εἰσίτω δάκρυ·

ἀλλ' ἀστένακτος καδάκρυτος, εἴπερ εἴ

1200

τουδ' ἀνδρός, ἔρξον· εἰ δὲ μή, μενῶ σ' ἐγὼ

καὶ νέρθεν ὧν ἀραῖος εἰσαεὶ βαρύς.

ΥΛ. οἴμοι, πάτερ, τί εἶπας; οἶά μ' εἵργασαι.

ΗΡ. ὅποια δραστὲ' ἐστίν· εἰ δὲ μή, πατὴρ

- ἄλλου γενοῦ του μηδ' ἐμὸς κληθῆς ἔτι. 1205
- ΥΛ. οἷμοι μάλ' αὖθις, οἳά μ' ἐκκαλεῖ, πάτερ,
φονέα γενέσθαι καὶ παλαμναῖον σέθεν.
- ΗΡ. οὐ δῆτ' ἔγωγ', ἀλλ' ὦν ἔχω παιῶνιον
καὶ μῦνον ἱατῆρα τῶν ἐμῶν κακῶν.
- ΥΛ. καὶ πῶς ὑπαίθων σῶμ' ἂν ἰώμην τὸ σόν ; 1210
- ΗΡ. ἀλλ' εἰ φοβεῖ πρὸς τοῦτο, τᾶλλα γ' ἔργασαι.
- ΥΛ. φορᾶς γέ τοι φθόνησις οὐ γενήσεται.
- ΗΡ. ἦ καὶ πυρᾶς πλήρωμα τῆς εἰρημένης ;
- ΥΛ. ὅσον γ' ἂν αὐτὸς μὴ ποτιψαύων χεροῖν·
τὰ δ' ἄλλα πράξω κοῦ καμῆ τοῦμόν μέρος. 1215
- ΗΡ. ἀλλ' ἀρκέσει καὶ ταῦτα· πρόσνειμαι δέ μοι (3^η σελ. 754 ?)
χάριν βραχίαν πρὸς μακροῖς ἄλλοις διδούς.
- ΥΛ. εἰ καὶ μακρὰ κάρτ' ἐστίν, ἐργασθήσεται.
- ΗΡ. τὴν Εὐρυτεῖαν οἶσθα δῆτα παρθένον ;
- ΥΛ. Ἰόλην ἔλεξας, *ὥς γ' ἐπικάζειν ἐμέ. 1220
- ΗΡ. ἔγνωσ. τοσοῦτον δὴ σ' ἐπισκῆπτω, τέκνον·
ταύτην, ἐμοῦ θανόντος, εἴπερ εὐσεβεῖν
βούλει, πατρώων ὀρκίων μεμνημένος,
προσθοῦ δάμαρτα, μηδ' ἀπιστήσης πατρί·
μηδ' ἄλλος ἀνδρῶν τοῖς ἐμοῖς πλευροῖς ὁμοῦ 1225
κλιθεῖσαν αὐτὴν ἀντὶ σοῦ λάβοι ποτέ, (5. 1225)
ἀλλ' αὐτός, ὦ παῖ, τοῦτο κήδευσον λέχος.
παίθον· τὸ γάρ τοι μεγάλα πιστεύσαντ' ἐμοὶ
σμικροῖς ἀπιστεῖν τὴν πάρος συγχεῖ χάριν.
- ΥΛ. οἷμοι. τὸ μὲν νοσοῦντι θυμοῦσθα κακόν, 1230
τὸ δ' ὧδ' ὁρᾶν φρυονοῦντα τίς ποτ' ἂν φέροι ;
- ΗΡ. ὥς ἐργασείων οὐδὲν ὦν λέγω θροεῖς.
- ΥΛ. τίς γάρ ποθ', ἦ μοι μητρὶ μὲν θανεῖν μόνη
μεταίτιος σοί (τ) αὖθις ὥς ἔχεις ἔχειν,
τίς ταῦτ' ἂν, ὅστις μὴ 'ξ ἀλαστόρων νοσοῖ,
ἔλοιτο ; κρεῖσσον κἀμέ γ', ὦ πάτερ, θανεῖν 1235
ἢ τοῖσιν ἐχθίστοισι συνναίειν ὁμοῦ.
- ΗΡ. ἀνῆρ ὅδ' ὥς ἔοικεν οὐ νέμειν ἐμοῖ

φθίνοντι μοῖραν· ἀλλὰ τοι θεῶν ἀρὰ
μενεῖ σ' ἀπιστήσαντα τοῖς ἐμοῖς λόγοις. 1240

ΥΛ. οἴμοι, τάχ', ὥς ἔοικας, ὥς νοσεῖς φράσεις.

✠ ΗΡ. σὺ γάρ μ' ἀπ' εὐνασθέντος ἐκκινεῖς κακοῦ.

ΥΛ. δειλαιοσ, ὥς ἐς πολλὰ τὰπορεῖν ἔχω.

ΗΡ. οὐ γὰρ δικαιοῖς τοῦ φυτεύσαντος κλύειν.

ΥΛ. ἀλλ' ἐκδιδαχθῶ δῆτα δυσσεβεῖν, πάτερ; 1245

ΗΡ. οὐ δυσσέβεια, τοῦμὸν εἰ τέρψεις κέαρ.

ΥΛ. πράσσειν ἄνωγας οὖν με πανδίκως τάδε;

ΗΡ. ἔγωγε· τούτων μάρτυρας καλῶ θεούς.

ΥΛ. τοιγὰρ ποιήσω, κοῦκ ἀπώσομαι, τὸ σὸν
θεοῖσι δεικνὺς ἔργον. οὐ γὰρ ἂν ποτε 1250
κακὸς φανείην σοί γε πιστεύσας, πάτερ.

ΗΡ. καλῶς τελευτᾷς, καπὶ τοῖσδε τὴν χάριν
ταχείαν, ὦ παῖ, πρόσθες· ὥς πρὶν ἐμπεσεῖν
σπαραγμὸν ἢ τιν' οἴστρον, ἐς πυρὰν με θῆς.
ἄγ' ἐγκονεῖτ', αἶρεσθε. παῦλά τοι κακῶν 1255
αὕτη, τελευτὴ τοῦδε τάνδρὸς ὑστάτη.

ΥΛ. ἀλλ' οὐδὲν εἶργει σοὶ τελειοῦσθαι τάδε,
ἐπεὶ κελεύεις κάξαναγκάζεις, πάτερ.

ΗΡ. ἄγε νυν, πρὶν τήνδ' ἀνακινήσαι
νόσον, ὦ ψυχή σκληρά, χάλυβος 1260
λιθοκόλλητον στόμιον παρέχουσ',
ἀνάπαυε βοήν, ὥς ἐπίχαρτον
*τελέουσ' ἀκούσιον ἔργον.

ΥΛ. αἶρετ', ὀπαδοί, μεγάλην μὲν ἐμοὶ
τούτων θέμενοι συγγνωμοσύνην, 1265
μεγάλην δὲ θεῶν ἀγνωμοσύνην
εἰδότες ἔργων τῶν πραιομένων,
οἱ φύσαντες καὶ κληζόμενοι
πατέρες τοιαῦτ' ἐφορῶσι πάθῃ.

τὰ μὲν οὖν μέλλοντ' οὐδεὶς ἐφορᾷ, 1270
τὰ δὲ νῦν ἐστῶτ' οἰκτρὰ μὲν ἡμῖν,
αἰσχρὰ δ' ἐκείνοις,

χαλεπώτατα δ' οὖν ἀνδρῶν πάντων

τῷ τήνδ' αἶτην ὑπέχοντι. *ἀντι*

ΧΟ. λείπου μηδὲ σύ, παρθέν' ἀπ' οἴκων, *ἐπ'*

1275

μεγάλους μὲν ἰδοῦσα νέους θανάτους, *ἀντι*

πολλὰ δὲ πῆματα * καὶ καινοπαθῇ, *ἀντι*

κοῦδ' ἐν τούτων ὅ τι μὴ Ζεύς. *ἔστιν.*

NOTES.

INTRODUCTORY ANALYSIS.

MORE than 2400 years have passed since the production of the *Trachiniae*, and in the last 300 years at least the favourite subjects of dramatic literature have been love and jealousy. Yet the combination of situation and character which we find here has hardly been repeated in tragedy. This is more wonderful than that the poet who discovered *Deianira* should have made her the chief person in his play, or that even *Sophocles* should have been led a little to sacrifice unity through his interest in the most tender and delicate of his creations. Certainly a modern reader cannot help feeling, as in the *Ajax*, that the interest somewhat diminishes towards the end, though the altercation between *Hyllus* and his father is much shorter than the contention between *Teucer* and the *Atridae*. Perhaps this is the sort of inequality mentioned by *Longinus*, when he says that *Sophocles* often drops suddenly from a marvellous height. Or, it may be that the breathless rapidity of the action in the earlier scenes required to be balanced by a pause before the close. At all events, while we distinguish that which is of lasting interest from what has faded, we must be also careful not to measure the feelings of the ancient spectator by those of the reader or student of modern times. Suffice it then to say that the interest of the *Trachiniae* is less sustained than that of the *Oedipus Tyrannus* or the *Antigone*, although the management of the fable is, on the whole, extremely subtle.

The main theme of the *Trachiniae* is love, in what to *Sophocles* is its only tragic aspect, as a destructive and desolating power (cp. *Ant.* 781 ff.). The end of *Heracles*, probably a new theme of tragedy (we do not hear of its being treated by *Aeschylus*), might have been regarded in many different ways. And the interest of the legend in itself, as a tale

of appointed suffering, quite apart from any ethical motive, is so well preserved by Sophocles, that the Trachiniae has sometimes been viewed as a mere drama of destiny. But however powerfully the idea of fate is here employed as a means of tragic effect, it is manifest that what most interested the poet, as it does his reader, was the human and moral aspect of the story.

It had been prophesied that after a certain period Heracles should reach an end of troubles. Whether that which followed was to be death or peaceful life, the oracle had left uncertain. He had wrestled through all his superhuman labours, had overthrown countless enemies in open fight, and one also, the proud Iphitus, by guile; and for this unworthy deed his father Zeus had inflicted on him a twelvemonth of servile thralldom. He had endured this also, and after twelve years of labour was prosperously approaching the long looked for goal. But a veiled and silent cause was already preparing his destruction. His love for Iole, resented by her kinsmen as dishonourable, had probably provoked him to the murder of her brother Iphitus, and when the year of servitude had passed, he passionately levied war against her father. Triumphant in this, as in all that he undertook, he sacked Oechalia, the city of Iole's father Eurytus, and having slain all her kindred, bore off his captive bride.

Meanwhile Deianira, his *κουριδίη ἄλοχος*, awaited him at Trachis, whither he had removed his household when the death of Iphitus had made it unsafe for them to remain at Tiryns. In her dependent, isolated position, under the protection of Ceÿx, Deianira was consumed by one thought. Was Heracles safe, and would he soon return? Her anxiety was rendered more poignant by her knowledge of the oracle, which Heracles had disclosed to her for the first time when he parted from her at the door of Ceÿx' house, setting out, as it had since proved, for his Lydian bondage.

According to Sophocles, Heracles married Deianira before he began to serve Eurystheus (cp. El. Introd. Anal. sub fin.). She had been his wife all through the period of his labours. Devotedly attached to him, she had known more of the cares than of the joys of marriage. Since the bright morning when she left her father's home as the bride of him who had rescued her from Acheloüs, she had had but brief glimpses of him at long intervals, and had borne him many sons. He had not been constant to her. But neither absence nor inconstancy had lessened her affection for him. And now that the crisis of his life

approached, and in the fifteen months of his absence no tidings of him at all had come, she pines for him with a longing that allows no rest.

Her friends are the maidens of Trachis, to whom she has endeared herself, as well as to the servants of the house of Ceÿx. (To all appearance, however, the house is treated as if it were Heracles' own.) To these maidens, who form the Chorus, and to her nearest attendants, she communicates more of her grief than to her sons, whom she leaves to the enjoyment of their out-door life and to their simple faith in their father's happy fortune.

But it is suggested to her by a dependent, that Hyllus, her favourite and eldest son, should go, like Telemachus, to find his father. At this moment he is seen approaching the house in high spirits, having heard news of Heracles. The tale of Lydian bondage falls coldly on Deianira's ear, and although this is past, the further intelligence that he had levied war against Oechalia redoubles her trepidation. She feels that this is doubtless the critical event to which the oracle pointed. She communicates her anxieties to Hyllus, and sends him forth on his mission, so preparing a sword for her own bosom. (ll. 61-90.)

The Chorus enter, and after a tender strain in which they reflect and idealize her sorrows, they try to comfort her. 'The darkest hour precedes the dawn, and Zeus will not fail to provide safety for his own son.'

She contrasts their unconscious virgin life with the cares of her own womanhood, which she prays that they may never know. Even now she tells them of a greater trouble than any heretofore: the belief suggested by the oracle that her husband, of whom she has had no direct intelligence, has reached the supreme crisis of his fate. (Cp. Imogen in Cymb. 3. 4 'That drug-damned Italy hath out-craftied him, And he's at some hard point.') (ll. 91-177.)

Before she has done speaking, a man of Trachis enters, with eager gestures and a garland hastily thrown about his head. He blurts out his intelligence, that Heracles is alive and well and triumphing. Like a blundering busy-body he has run off on hearing the first words of the herald, and thinks by being foremost in reporting them to obtain an ample fee. He had seen as he scampered off that Lichas had more to tell and that the 'Melian folk' were eager to hear him, but we are not to suppose that he himself has yet heard more than he repeats.

Deianira does not at first realize what she hears (*πέφευγε τοῦπος ἐξ ἀπιστίας*), but when it is told more fully, and the name of Lichas is added to confirm it, then comes the violent rebound of joy. The Chorus

at her bidding raise a strain of gladness that is echoed from within the palace; for both at home and abroad in her new dwelling-place, the wife of Heracles has made herself beloved. But the paean is no sooner raised than it drops suddenly, as Lichas himself approaches,—not unaccompanied. This herald, long since attached to the person of Heracles (*κῆρυξ . . οἰκεῖος*, l. 757), is of course well known to Deianira. He shrinks from telling to her what he made no secret of in the public place of Trachis, the new tie which Heracles has formed, but he entirely relieves her heart by speaking of the health and fulness of life in which he has left his lord. Nothing but the claim of a sacrifice (which is lightly mentioned) detains Heracles from being already there in person. Meanwhile he has sent some captive Oechalian women to Deianira's charge. (ll. 180-290.)

At this point the character of Deianira appears in the fullest light. When she is herself at the height of gladness she is most ready to sympathize with the unfortunate. Her husband, for whom she had borne so much anxiety, is all but returned, and of all her cares the only one remaining is the happy duty of setting the house in order for him and for his train. But a strange pity for the captives, and above all for one amongst them, rivets her to the spot, and she longs to know about her and to hear her name¹. Lichas, whose manner shows some uneasiness, professes ignorance, and Deianira turns to the stranger herself. But she remains tongue-tied and silent, and Lichas interprets her confusion as the result of sorrow for her home and father-land, which, in part, no doubt, it was. Deianira has too much of noble delicacy to press the inquiry, and has just turned towards the palace in a mood of happiness, only slightly tinged with sympathetic feeling, when she is arrested by the sudden appearance of the blundering Trachinian, who is full of what he has heard, when, on returning to the market-place, he found Lichas still haranguing the curious crowd. He has of course again followed Lichas and the maidens to the palace-gate, and in his rude simplicity is indignant at the wide difference between the herald's report to the princess and the garrulous account which he had given just before to the Trachinian assembly. He stands silent for a while, but when he sees Deianira going within, he can no longer

¹ We may pause for a moment to reflect that the audience before whom the mother of the Heracleids prays that Zeus may not make her children captive, had probably seen the 'men from Pylos' in their captivity in Athens.

contain himself, and bursts forth with the honest but harsh truth, less able than Lichas had been to measure the wound he gives, and repeats what the herald declared openly, that Iole is brought home as the bride of Heracles. Thus the fabric of happiness is shattered in a moment. Deianira, who here as elsewhere in the play is rendered helpless, not by feebleness of character, but by excess of feeling, obeys the suggestion of the maidens that she should question Lichas further. As he is on the point of coming forth again, the colloquy takes place on the stage. (ll. 291-392.)

The lady this time is the dissembler, and the herald is deceived. Yet, even through her dissimulation (cp. Ajax), the gentleness of her character shines forth. She entreats that she may know the truth, which she can bear, and is not likely to resent. This, if so be, is not the first of Heracles' wandering loves, and which of them has ever had an unkind word from her? She knows in her own feeling for Heracles the irresistible power of affection, and can she blame others who have yielded to it? Not so. The interest that she has taken in Iole shall not be lessened by what she knows to have been unavoidable. She will rather pity her the more for the disastrous consequences of her beauty. Lichas, whose wishes of course have jumped with this reasoning, is cheated by it into divulging the whole truth, and Deianira, whose plan is already formed (so rapid are the workings of love and jealousy), takes him in-doors again that she may prepare a gift for Heracles, which the herald is to deliver to him with a suitable message. He rejoins the captives, and she retires to her secret chamber. (ll. 436-496.)

There are now no persons on the stage, and the Chorus, in this pause of the action, descant on the truth to which Deianira had pointed, the resistless power of love. They do not dwell, however, on the present instance of this general fact, which has shocked them deeply, and which it may be that they have not fully realized, but their minds go back to the summer morning twelve years ago, which they have often heard of, and delight to present to themselves in imagination,—when two mighty beings, the River-god Achelous and Heracles, the son of Zeus, were drawn together by Aphrodite's power to contend for the hand of Oeneus' daughter. Then Deianira left her mother's side:—what protection has she now? (ll. 497-530.)

Deianira now comes forth alone, with a strongly-fastened box in her hand. It contains the robe which she has anointed with the gore of Nessus gathered by her under his direction when he was

dying by the arrow of Heracles that had been dipped in the blood of the Hydra. In her recital she unconsciously makes us feel how powerful must have been her youthful charms, and how deeply she is still in love with Heracles. We also see the bounteous gentleness of her woman's nature, and the true quality of her jealousy. Deeply as she has been often hurt by Heracles' inconstancy, her love will not suffer her on that account to harbour resentment against him. (Cp. *Cymb.* 3. 4 'Thus may poor fools . . . how thy memory | Will then be panged by me.') But to be supplanted in the house by another bride, to see the affection that ebbs as she grows older drawn off to a younger object, in name equally, in reality more highly privileged than herself, *that* she has too much of womanly spirit to endure. Yet in the scheme which she has planned there is no malice either against Heracles or Iole. Her aim is simply and solely to win back the affection of her husband. For this she had so long kept the charm, but had shrunk from using it until the emergence of this most pressing need. Its virtues had been explained to her when she was young and credulous by one whom, though he had offended her, she had forgiven when she saw him dying, so that her 'pitying womanhood' had made her linger near him, monster as he was (especially since he spoke of Heracles), until he had uttered the cunningly fatal words. (Cp. *Cymb.* 1. 6 'You make amends . . . You're very welcome.') The last lines of the speech, in which she asks for the counsel which her passion will not let her take, are extremely pathetic in their unconsciousness. Her converse with the maidens is broken off by the reappearance of Lichas; and after hurriedly conjuring them to screen her purpose, she gives him the box containing the charmed robe, adding careful injunctions when and how it is to be worn. In these she is mindful of the advice of Nessus, and unconsciously ensures that the malignant property of the poison shall have full effect. She adds a voucher to the gift and exhorts Lichas to fidelity, which he promises. One message she would have gladly sent, but feels that it would be premature. She must wait until she knows that Heracles is longing for her before she gives utterance to her own longings. The Chorus forget their own warning in their sympathy with Deianira's hope, and sing loudly their glad anticipation of the glorious advent of Zeus' and Alcmena's son, who has ended his labours well, and shall come home quickly, returning to his ancient love. (ll. 531-662.)

In this moment of unclouded serenity, Deianira re-enters with

troubled looks. She has seen something that has made her reflect on the credulous youthful impression under which she has acted. The bit of wool which she had used in applying the charm to the robe and had then cast forth on the pavement under the open sky is eaten away by the medicament, which as it sinks between the stones, breaks forth again in a frothy purple scum. This reminds her of the cause of Nessus' death, and of the hydra's venom which must have tainted his blood. The charm then is a poison, and she has killed Heracles! If so, she will not survive him. (ll. 663-722.)

The Chorus are falteringly trying to comfort her, when Hyllus comes rushing in and loudly accuses his mother. Her worst fears are true: and she must hear it from her beloved son, who believes her to be the willing murderess of his father. She musters strength enough to elicit from him his narrative, which he concludes with curses on her head. Then, utterly heart-broken, she leaves the stage without a word. The speech of Hyllus contains a magnificent and thrilling account of the effect of the poisoned robe on Heracles, of which we are to know more by and by. The most important point to observe here is that throughout the vivid description of physical sufferings, the ethical motive is kept steadily in view. The death of Lichas follows immediately on his declaring, as Deianira had bidden him, *from whom* the gift had come. The rage of Heracles against Deianira, which begins from that moment and never ceases till he learns the truth,—while it fills the cup of her misery, and greatly aggravates his pain,—has the effect of holding before the mind of the spectator the moral situation which stands behind all the outward horror, the old love turned to bitterness through contact with the new. The 'philtre' has effectually drawn his thoughts towards Oeneus' daughter, though not in tenderness, and in the epithet *δολῶπις*, which he himself uses afterwards (1050), we even trace a reminiscence of her innocent charms. (Cp. the epithet 'cunning' in *Othello*, 4. 2.) The longing of Heracles in the midst of his agony to have the help of his son, and to be conveyed out of Euboea, contains a premonition of the end, where Hyllus takes him to the pyre on Mount Oeta. Compare the longing of Ajax, when awaking from his madness, to have Teucer at his side. (ll. 723-820.)

The Trachinian maidens are awe-struck by the sudden work of fate. This, then, was the 'promised end' of Heracles' labours (cp. ll. 169, 70). Yes, the dead have no labours, and Heracles is a dead man.

The venom of the Hydra and the craft of Nessus have returned on him with cruel fatal power. (ll. 821-840.)

But the Chorus have not fully apprehended Deianira's meaning, for they imagine her as shedding soft tears, as panting forth thick sobs, when she is meditating a sterner deed. Yet they know that some dark woe is still impending, and that the brightness of the past (whether for Deianira or Iole) is gone beyond recall. (ll. 841-859.)

It is the work not of fate only, but of the silent mistress of rites of love. (ll. 860-862.)

As they are brooding on this thought an old female servant approaches with solemn face and darkened brow. (The *θεράπεινα* at the beginning of the Play seems more nearly of the same age with her mistress.) This person tells them of Deianira's suicide, the 'first-born woe' of the new marriage, and relates how the lady had hidden herself from sight above all of Hyllus, had claimed the pity of the household gods, and when she saw any of the domestics who had been so kind to her, had cried out to them with weeping that her doom was sealed, and that she had lost even the heart of her son. Then suddenly she had rushed to the marriage chamber of herself and Heracles, had leapt upon the couch and, after lamentation and a flood of tears, had there struck the fatal blow.

Just before this the old woman, who saw what was preparing, had run to fetch Hyllus. But he arrived too late, being aware by this time that the deed was his own, and that his accusation of her, his mother, had been unjust. The stern reality of the tragic art hardly allows us even to imagine that his remorseful cries and embraces were heard or felt by the wounded spirit ere it passed away. (ll. 863-946.)

Distracted between sorrow and apprehension, the maidens would fain fly away and be at rest. (ll. 947-970.)

But Heracles is brought in, and now absorbs all thoughts. Hyllus, whose grief for his mother has detained him in the house, comes forth just in time to meet him. An old man of the company of friends from Euboea is walking by the litter. We must imagine the scene to be so arranged that the sufferer can be transferred from the litter to the couch, which Hyllus had prepared for him.

What follows may be briefly told. However effective on the Attic stage, the remaining fourth part of the play contains less of permanent interest, and also of the subtle fire of poesy, than the three-fourths that have been analysed. The person of Heracles is, notwithstanding, mag-

nificently grand. Already reduced to a wreck of his former self, and driven wild with pain, he is now possessed by one master passion,—rage against Deianira. He appeals to Hyllus to bring her into his presence to be destroyed. The moderation with which the delirium of Heracles is treated is remarkable. The all-enduring hero, that once followed evil-fortune silently, is now distraught with pain and anger, but that is all. His mind is not gone. In the midst of suffering and feebleness he calls to mind the grandeur of his former life, and the contrast is deeply felt. He cries as loudly as Philoctetes, but only at the last is like Philoctetes in self-mastery. He desires the sympathy, not only of his son, but of all present, to whom he exhibits his affliction, and of the Hellenes everywhere, of whom he claims that, in return for all that he had done for them, they should at least give him what he longs for, death. (ll. 974-1111.)

His passion exhausts itself, and he sinks into silence. Hyllus takes the opportunity of telling him, what craves to be told, that Deianira's aim was innocent, and that she is dead. The latter news has a visible effect in calming him, and he is induced to listen, while the son tells simply of his mother's involuntary error (*ἡμαρτε χρηστὰ μωμένη*). The mention of Nessus reveals the whole situation to Heracles, whose manner at once changes to that of deep and tranquil awe. He feels that the old prophecies are coming true. 'No living man should slay him,' and he is slain of Nessus, who has long been dead. 'After such a time he should have rest,' and now there awaits him the rest of the grave. He makes no more mention of Deianira. His wrath against her is past; but all other thoughts are now absorbed in that of his own approaching end. (ll. 1112-1173.)

He has two dying commands for Hyllus, both peremptory, and both as trying as can be conceived. Before mentioning them he exacts an oath of obedience.

The one is that Hyllus is to prepare and light the pyre on Mount Oeta, which is to anticipate the work of death. To this the youth reluctantly consents, with the reservation that he will not personally set his hand to the pyre.

The other is that Hyllus shall wed Iole. This Heracles speaks of as a slight favour, yet it is one on which his heart is keenly set. Hyllus recalcitrates, but the idea which at once occurs to the modern reader, that such a marriage is incestuous, does not seem to enter into his

thoughts. He only speaks of the sad and terrible associations which are inseparable from one who has caused his mother's death and ruined his father. The fact that Iole was the mother of the Hylleis was a *datum* of mythology, and where this is the case, the law of forbidden degrees is never rigidly applied. The mind goes back to an earlier state of things, without which the present could not have been. (ll. 1174-1251.)

The poet's motive in retaining the incident may have been to show the reality and depth of Heracles' affection for Iole. His care for her is no transient sport of fancy, but a love that possessed him all through his year of thralldom, that has prompted his last heroic feat, and that solicitously provides for its object now that he himself is at the point of death. He is strangely jealous of her coming near to any but his own flesh and blood. Only such a passion, the infirmity of a noble mind, nor in itself ignoble, although necessarily disastrous to all concerned, could be a subject of Sophoclean tragedy.

Hyllus having at last consented, on seeing that the altercation is bringing back his father's pain, Heracles is borne off the stage, followed by those who are to burn him on the funeral pile. (ll. 1252-1278.)

No hint is given of any glory that is to follow. Here, as in the *Hercules Furens* of Euripides, the apotheosis of Heracles is carefully kept out of sight, so that the play ends in the deepest gloom. Hyllus loudly expostulates against the cruelty of Zeus to his own son.

The other aspect of the legend appears in the *Philoctetes*, ll. 726-9, 1409 ff.

The Deianira of Sophocles is the Imogen among the women of antiquity. She has the same faithfulness and tenderness, the same high spirit, the same open bountifulness, the same union of passionateness with innocence. Her error is the least possible, arising from her married love, and from the credulity of a mind that thinks no evil. It would be a waste of words to enlarge upon the pathos of her fate.

The Heracles of tragedy is much less a god or hero than a miraculous man (*ἀνὴρ κατ' ἐξοχήν*), a grand, loveable, enduring, labouring, but still faulty, being. By his labours he is the world's benefactor, ever conquering some evil, and clearing space for good. His faults are those which attend upon excessive strength, and they recoil upon him-

self and his household. As Sophocles conceives the situation, Heracles when transported by the passion for Iole had looked for joy, but he had not reckoned with the Nemesis of a deeper affection, nor with the 'dead hand' of a crafty and far-sighted foe.

The hard features of the 'Dorian' Heracles have been supposed to manifest themselves in his cold silence upon learning the truth. But the tragic motive is sufficient to account for this, and the treatment of Tecmessa by Ajax is at least as hard. See also Plat. *Phaedo*, p. 60 A.

The character of Hyllus, ardent, impulsive, affectionate, and generous, is very noble and attractive, and his person is the link which more than anything assists in giving unity to the play.

This unity, according to Schneidewin, consists in both wife and husband being involved in ruin. It should be added that this common ruin springs from one and the same cause, the influence of a disastrous passion, which, by a seeming accident, brings into activity the slumbering venom long since instilled by the malice of a lustful mind. And a deeper unity is given by the love of Deianira, which is felt to transcend the accidents that have ruined its effect.

Not much is gained by comparing the *Trachiniae* of Sophocles with the corresponding drama of Euripides. The two works lie in different spheres of art, and those who with Balaustion regard the *Hercules Furens* as 'the perfect piece,' may care comparatively little for the pathos which in the Sophoclean tragedy oversteps not the modesty of nature. The work of Euripides is a stupendous sensation drama, in which, supposing the illusion perfect, the absence of natural motives is atoned for by thrilling interest of situation and a fine representation or description of the phenomena of madness. It is perhaps an *ignoratio elenchi* to ask whether such a production has any meaning:—the tendency of the *Hercules Furens* is to demonstrate how the wild work of destiny renders all human imaginations vain, and vainest of all those thoughts of man which have cherished in him a reverence for the gods and a desire to conduct himself as a rational being.

With the aid of music and scenery, such a creation of daring genius might well produce on a crowd of spectators the excitement and reaction which the modern pessimist regards as the function of tragedy, and lead the human spirit a step further on the road to annihilation.

But this effect, whatever may be its worth, is entirely lost upon the reader, who has time to weigh improbabilities and to analyse action and character.

ll. 1-93. Prologos. Deianira comes out from the palace of Ceyx with one of her handmaids, to whom she relates her distress at the absence of Heracles. The maid proposes that Hyllus should be sent in search of his father. Hyllus, who appears on the scene opportunely, agrees to go. Deianira remains on the stage.

Line 1. Λόγος .. φανείς, 'there is a saying of men published of old;'
ἀρχ. φανείς are to be taken together, 'brought to light (= uttered) of old;'
and both words are added successively to the sentence. It could have been completed without φανείς, which is added as τραφείς in Phil. 3
ᾧ κρατίστου πατρὸς Ἑλλήνων τραφείς. For this use of φανείς cp. O. T. 848
ἀλλ' ὡς φανέν γε τοῦπος ᾧδ' ἐπίστασο. The order of the words reflects Deianira's meditative mood.

l. 2. αἰῶνα .. βροτῶν, 'the lifetime of mortal men.' This vague genitive is afterwards made more particular by τις, τῷ. ἐκμάθοις, i.e. 'learn to the full;'
cp. ἐκθεάσασθαι O. T. 1253, ἔξοιδα infr. 5.

l. 3. θάνῃ τις. The subjunctive follows the tense of ἐστί. θάνοι, which is found in one MS., would give the clause as a quotation merely, and such a construction with ἄν is unauthorized.

l. 4. ἐγὼ δὲ τὸν ἐμόν (sc. αἰῶνα). Deianira contrasts her own life, in which sorrow is a certainty, even in her lifetime, with the general condition of human life intimated in the old saying. The accusative is to be taken with ἔχουσα.

l. 6. μὲν is answered by δέ in l. 18. The trouble of Deianira falls into two great divisions, that which came before her marriage with Heracles and that which followed. The second trouble is described in ll. 27 ff.

l. 7. ναίουσ' ἐνί. The best MS. has ναίουσ' ἐν. Although ἐνί does not occur elsewhere in Sophocles, it is a natural Homericism. Others have proposed ναίουσ' ἔτ' ἐν, ναίουσιν (intrans. agreeing with δόμοις) ἐν. ὄκνον expresses the shrinking of the maiden from the monster who wooed her. An early v. r. is ὄτλον, 'burden.'

l. 8. ἄλγιστον .. εἴ τις, κ. τ. λ. = ἄλγιστον πασῶν Αἰτωλίδων.

ll. 11 ff. River-gods are not unfrequently represented under the form of bulls; cp. Virg. G. 4. 371 'Et gemina auratus taurino cornua voltu | Eridanus.' Strabo (p. 458) derives this symbol from the sound of the streams and the windings 'which they call horns;'
but the conception is rather to be traced to the fructifying power of the rivers. ἐναργής, 'manifest,' 'in his true shape;'
the bull being recognized as the proper shape of the river-god, and this is opposed to the *partial metamorphosis*, ἀνδρ. κύτει βούπρ. With ταῦρος supply ἄλλοτε, as in El. 752 φορούμενος πρὸς οὐδας, ἄλλοτ' οὐρανῷ | σκέλη προφαίνων.

l. 12. δράκων. Cp. infra l. 834, where the Hydra is spoken of as αἰόλος δράκων. A serpent would be a natural figure for a bright

winding river. Schneidewin quotes Hesiod. Th. 201 εἰλιγμένος εἴσι δράκων ὤς, where the poet is speaking of the Cephisus. ἀνδρείφ κῦτει, 'with the body (lit. 'the case or outside') of a man.' The dative gives the accompanying circumstance, as in the phrase αὐτοῖσι συμμαχοῖσι, etc.

l. 13. The words ἐκ δὲ δασκίου γενειάδος can hardly refer to Acheloiüs when with the head of a bull, but the picture of the poet is not necessarily one which a painter or a statuary could copy. He may have combined the bull's forehead with a human beard and face.

l. 15. προσδεδεγμένη, 'in expectation of.' The perfect denotes a state of continuous or settled expectation (infr. l. 24). 'Looking for such a wooer,' i.e. to be my husband. Or, 'looking for his frequent visits,' cp. φοιτῶν supra l. 11. Not 'having accepted' or 'admitted.'

l. 17. 'Before I ever approached his marriage-bed.' For the construction of ἐμπελασθῆναι cp. O. T. 1100 Πανὸς ὄρεσιβάτα [που] προσπελασθεῖσα.

l. 20. εἰς ἀγῶνα .. μάχης. The genitive is descriptive. Cp. Aj. 1163 ἔριδος ἀγών.

l. 21. ἐκλύεται. The middle may denote 'set at liberty for himself,' i.e. to be his bride; but the voice is usual in the sense *libero*.

l. 22. οὐκ ἂν διεῖποιμ', 'I could not clearly tell.' διεπείν is to tell in circumstantial detail. Cp. O. T. 394.

l. 23. ἀταρβῆς τῆς θέας, 'without fear of the sight.' Cp. O. T. 885 δίκας ἀφόβητος. There may have been spectators of the contest who were not so deeply interested in the issue as Deianira, and could therefore watch the struggle more carefully. ὅδε refers to the preceding ὅστις, as in Ant. 463, 4 ὅστις .. ἐν .. κακοῖς | ῥῆ, πῶς ὅδ' οὐχὶ κατθανὼν κέρδος φέρει;

l. 26. τέλος ἔθηκε .. καλῶς, 'ordered the end well,' 'determined well.' This is more correct than to translate καλῶς ἔθηκε, 'arranged well,' with τέλος = 'at last.' For τιθέναι used of the ordering of a contest cp. Hdt. 6. 127 τὸν ἐν Ὀλυμπίῃ ἀγῶνα ἔθηκε.

l. 27. εἰ δὲ καλῶς, 'if, indeed, it is well.' Cp. Eur. Or. 170 κλεινός, εἰ δὲ κλεινός, Ἀγαμέμνων. λέχος .. ξυστάσα, 'matched with Heracles in a marriage adjudged to him.' For the acc. λέχος, cp. Aj. 491 τὸ σὸν λέχος ξυνήλθον. κριτόν is best taken 'decided by the contest,' though others translate it as = ἐκκριτον, 'chosen,' 'selected,' i.e. by Heracles.

ll. 29, 30. νύξ .. πόνον, 'for night brings him home, and the same (or 'the next') night thrusts him from me, taking up the succession of his toil.' εἰσάγει, sc. αὐτόν, not πόνον, cp. infra ll. 34, 5. διαδεδεγμένη πόνον, 'having labour in succession,' i.e. inheriting the labour which comes next in turn; cp. infra l. 825 ἀναδοχὰν .. πόνων. Others would render 'one night brings distress, and the next thrusts it away, having a new labour in succession,' i.e. each night brings a new trouble.

l. 31. **ποτέ**, 'at some uncertain time.' Heracles was not bound to his family by any regular ties. He merely visited them at distant intervals as a man visits a far-off possession.

l. 33. **κάξαμῶν ἄπαξ**, 'and once at harvest time.' The word is better suited to the simile than to what is compared with it. There is also a slight confusion of Deianira and her children—the field and what is grown in it. Heracles visits his home when his children are begotten, and sees them for a moment when they are growing up. It cannot mean 'he carries off,' for Hyllus is the eldest, and is still at home.

l. 36. **ὑπερτελής ἔφν**, 'passed beyond.' The words suggest the image of the sun rising behind a bank of clouds.

l. 37. **ἐνταῦθα**, though in a manner answering to **γῶν**, is really local; 'at this stage of affairs.'

l. 38. **Ἰφίτου βίαν**. Cp. such Homeric phrases as **βίην Ἡρακλείην, ποταμοῦ σθένος**. The removal of Deianira and her children to Trachis is imagined as taking place immediately after the death of Iphitus, more than fifteen months before the opening of the play. Any one guilty of murder was excluded from the land and from association with his countrymen, upon whom he had brought a stain of blood, until he was purified. Cp. the story of Adrastus in Herod. i. 35, who came to Croesus—**φονεύσας ἀδελφεὸν ἐμειωντοῦ ἀέκων πάρειμι ἐξεληλαμένος τε ὑπὸ τοῦ πατρὸς καὶ ἐστερημένος πάντων**.

l. 39. **ἀνάστατοι**, 'homeless.'

l. 40. The **ξένος ἀνὴρ** was according to the myth Ceïx, but the name is not mentioned, because of no importance in the plot. The case is the same (l. 35) with the name of Eurystheus.

l. 41. **βέβηκεν**, 'has gone,' and now is. Hence **ὅπου** rather than **ὅποι**. Cp. infra ll. 874, 5 **βέβηκε τὴν πανυστάτην ὁδῶν ἀπασῶν**, and 246, 7 ἢ **καπὶ ταύτῃ τῇ πόλει τὸν ἄσκοπον | χρόνον βεβῶς ἦν**;

l. 42. **αὐτοῦ** is grammatically more correct than **αὐτοῦ**, which, however, might be explained on the ground that Deianira is really the prominent person in the sentence. The gen. is objective. **προσβαλὼν ἀποίχεται**, 'has caused me in departing,' or 'by his departure.' The notion contained in the participle is the most important.

l. 45. Cp. infra ll. 164, 5 **χρόνον προτάξας ὡς τρίμηνον ἡνίκα | χώρας ἀπέηλ κἀνιαύσιος βεβῶς, κ. τ. λ.** This period has now elapsed (**ἤδη**), and Deianira is filled with the worst apprehensions. **ἀκήρυκτος** is not merely 'without sending any message,' but 'without intelligence,' i.e. 'of whom I receive no tidings,' either from himself or others.

l. 46. 'And there is some calamity really to be feared.' This use of **δεινός** occurs in **οὐδὲν δεινόν. τοιαύτην**. For this use of **τοιοῦτος** to give the reason of a preceding statement cp. Aj. 218 **τοιαῦτ' ἂν ἴδοις, κ. τ. λ.**

l. 47. λιπὼν ἔσταιχε, 'left at his departure;' cp. supra l. 42. The imperfect tense recalls the time of leave-taking.

l. 48. 'I pray to the gods that I may have received it without calamity,' i. e. that no evil may follow the reception. The adverbial expression contains the predicate. Cp. infra l. 487 ἐμπέδως εἰρηκέναι. The superstitious feeling of the Greeks shrunk even from the mention or prediction of evil.

ll. 49 ff. πολλὰ . . πανδάκρυτ' ὀδύρματα, 'in many tearful wailings.' For the construction of the double accusative cp. El. 122 ff. τίν' αἶε | τάκεις ᾧδ' ἀκόρεστον οἰμωγὰν | τὸν . . . Ἀγαμέμνονα;

l. 53. γνῶμαισι δούλαις is to be taken as the dative of the instrument with φρενοῦν. 'If it is fitting to instruct the free with thoughts coming from a slave.' Cp. Eur. Hec. 234 ff. εἰ δ' ἔστι τοῖς δούλοις, τοὺς ἐλευθέρους | μὴ λυπρὰ μὴδὲ καρδίας δηκτῆρια | ἐξιστορήσαι, κ. τ. λ. For τὸ σόν = 'what is best for thee,' cp. El. 251 τὸ σὸν σπεύδουσα.

l. 55. ἀνδρὸς κατὰ ζήτησιν. Cp. Hdt. I. 94 ἀποπλέειν κατὰ βίου ζήτησιν.

l. 56. ὄνπερ εἰκός, sc. ἰέναι.

l. 57. 'If he have any regard for his father that he should be accounted prosperous.' The optative νέμει is due to the clause ὄνπερ εἰκός, which gives an indirect turn to the sentence. νέμειν ᾧραν is a refinement on the common νέμειν μοῖραν, and means 'to have regard in the mind directed to this or that object.' It marks the process which results in ᾧραν ἔχειν. For δοκεῖν, apparently pleonastic, in the sense 'to be generally esteemed,' or 'accounted,' cp. O. T. 402 εἰ δὲ μὴ δόκεις γέρον εἶναι, κ. τ. λ.

l. 58. ἀρτίπους. 'Strong of foot,' and so able to run a distant errand. θρώσκει denotes the movements of a young and agile stripling; cp. the use of πηδῶντα in Aj. 30. Hyllus is in high spirits, having just heard of his father; infra l. 67. δόμους is the accusative of motion towards. Others (Scholiast) make ἀρτίπους = 'with timely coming.'

l. 61. ἀγεννήτων, 'those of low birth;' ἀ *privativum* has sometimes the meaning of δυσ-, e. g. ἀβουλία = δυσβουλία, compare also the use of *in* in 'infamia,' 'infamous.'

l. 62. πίπτουσιν, 'drop from,' i. e. accidentally come from. That a slave should give such good advice is a surprising accident.

l. 63. ἐλεύθερον λόγον, i. e. a speech such as the free would utter. Cp. El. 1231 γεγηθὸς δάκρυον, O. C. 977 ἄκον πρᾶγμα.

l. 65. ἐξενωμένου, 'estranged,' i. e. not communicating with his home.

l. 66. αἰσχύνην *φέρειν. The infin. depends on εἴρηκεν. Deianira quotes the advice of the slave with a little additional force, applying the remark wholly to Hyllus.

l. 69. ἐν μήκει χρόνου. These words are perhaps to be taken with

παρελθόντα. 'The past year in all its length,' i. e. during the whole of the past year, which has seemed so long. Cp. *infra* ll. 246, 7.

l. 72. τοῦδε, sc. τοῦ πόνου.

l. 73. ζῶν ἢ θανών, 'alive or dead.' The intelligence that Heracles had been the menial servant of a Lydian woman (Lydian was a term of contempt; cp. Eur. Alc. 675 τίν' αὐχεῖς, πότερα Λυδὸν ἢ Φρύγα κακοῖς ἐλαύνειν;) has prepared Deianira for any report; she hardly ventures to assume that Heracles has outlived such degradation.

l. 74. Εὐρύτου πόλιν. It is not necessary to take πόλιν in the wider sense here, as in Eur. Ion 294 Εὐβοί' Ἀθήναις ἔστι τις γείτων πόλις, but πόλιν and χώραν are in apposition, as the part to the whole; cp. *infra* l. 244.

l. 75. ἢ μέλλειν ἔτι, 'or is on the point of doing so.' This hesitation in the statement shows that Hyllus is not fully informed about the position of Heracles in the immediate present, so that Deianira has still some ground for her fears.

l. 76. It has been objected to this conversation of Hyllus and Deianira that it contains matters which could hardly have remained unmentioned between a mother and her son. The same objection has been urged against the conversations of Oedipus and Jocasta. To such objections it may be answered generally, (1) that it is often necessary for the spectator to be instructed in the matter contained in these conversations, and (2) that in some Greek plays the mythus, even in essential points which could not be altered, implied an almost culpable ignorance on the part of those concerned, without which the catastrophe would never have come to pass. But there is nothing unnatural in Deianira's previous silence on the subject of the prophecy.

l. 78. τὰ ποῖα; 'What were they?' is more precise than ποῖα; inasmuch as it refers pointedly to the statement out of which the question arises. τὸν λόγον, 'the matter of which you speak.' Cp. Aj. 734 τοῖς κυρίοις γὰρ πάντα χρὴ δηλοῦν λόγον.

l. 79. τελευτήν . . . τελεῖν, 'make a full end.' περᾶν has been suggested for τελεῖν, but there is no reason to make a change. Cp. *infra* ll. 1255, 6.

l. 80. ἄρας, 'when he has carried away,' i. e. 'performed successfully.' The notion is partly that of lifting a burden, and partly that of removing an obstacle which may explain the active voice. εἰς τὸν ὕστερον, sc. χρόνον. Cp. El. 1075 τὸν αἰεῖ, sc. χρόνον, and note. For the pleonasm cp. Thuc. 3. 39 τῆς ἔπειτα προσόδου . . . τὸ λοιπὸν στερήσασθε.

l. 82. ἐν . . . ῥοπῇ, 'at such a turning of the scale.' Cp. O. C. 1508 ῥοπή βίου μοι = 'the supreme crisis (or 'declination') of my life.' ῥοπή is strictly the swing of the balance in one direction or another. Here it is the moment at which the swing is about to take place.

l. 85. βίον is the safety of Heracles, with all that depends upon it, including the happiness of Deianira and her children. Cp. El. 768 εἰ τοῖς ἐμαυτῆς τὸν βίον σώσω κακοῖς. The following line is most probably spurious. In the MSS. it comes before l. 85, where it is obviously out of place: and it owes its present position to Canter, who also substituted καί for ἤ; but even as it stands it is flat and unnecessary. For another probable interpolation in this play cp. infra ll. 898, 9.

l. 87. κἄν πάλαι *παρῇ, 'I should long ago have been with him.'

ll. 88, 9. These lines have been suspected, but by reading πρίν for νῦν, and εἶα for ἐᾶ, they yield a good sense and suit the context. Hitherto the children of Heracles had been without reason for alarm, for they had grown familiar with dangers, which had always been overcome. The preposition προ- in προταρβεῖν, and the adverb ἄγαν, are to be specially noticed. These children do not anticipate evil, or fear much. They wait for the result and are not very anxious about it. For πότμος in this indifferent sense cp. Fr. 786 (N.) ἀλλ' οὐμὸς ἀεὶ πότμος ἐν πυκνῷ θεοῦ | τροχῷ κυκλεῖται καὶ μεταλλάσσει φύσιν.

ll. 92, 3. (1) 'Success, when a man hears of it, brings gain to him, even though he hear it late.' If this is the translation of these lines the reference is to supra l. 75. Hyllus may not be in time to hear the first report of his father's success, but even if he be too late for that, there is gain in his going. But it is doubtful whether εὖ πράσσειν should not be taken as = 'wise action.' The translation will then be (2) 'to act wisely when one receives intelligence, even though late, brings sure recompense.'

ll. 94-140. Parodos. The Chorus, which is composed of Trachinian maidens, call on Helios to announce where Heracles is lingering, and bid Deianira be of good courage. Life is not all sorrow, but a mixture of good and evil.

l. 94. ἐναριζομένα, 'despoiled of her glory.' The word has reference to the starry glories of the night, intimated in the epithet αἰόλα, with which compare P. V. 24 ἡ ποικιλείμων νύξ. These glories vanish before the beams of the rising sun.

l. 95. κατευνάζει .. φλογιζόμενον, 'lulls glowing to his rest.' The expression depicts the fiery splendour of a Greek sunset.

l. 97. τοῦτο is explained by πόθι μοι, κ. τ. λ. The repetition of πόθι is somewhat in the manner of Euripides. The dative μοι denotes the speaker's interest in the inquiry.

l. 99. The invocation passes from the third person to the second, as in O. T. 163, 4 καὶ Φοῖβον ἐκέρβολον, ἰὼ .. προφάνητε.

l. 100. αὐλῶνας, sc. ναίει. The change to the dative in the next words is due to the addition of κλιθεῖς, on which ἀπείροις is made to depend; as in Pind. Ol. 1. 93 Ἀλφεῦ πόρῳ κλιθεῖς. δισσαῖσιν ἀπείροις, 'somewhere in the two continents.' Asia and Europe are probably meant, as the

intelligence received by Hyllus connected Heracles with Lydia and Euboea. These continents are separated by the *πόντιαι ἀλλῶνες* or straits between the various islands of the Aegean, so that the Chorus ask in substance whether Heracles is in Asia or Europe, or on the sea which separates the two.

l. 101. ὦ κρατιστεύων κατ' ὄμμα, 'thou that art mightiest in power of sight.' For κατ' ὄμμα cp. O. T. 1087 καὶ κατὰ γνῶμην ἴδρις.

l. 103. ποθουμένα is either (1) middle = 'with longing soul,' of which use we have no other example, but cp. El. 1124 ἐπαιτείται, 1384 προνέμεται, or (2) passive = 'agitated by longing.' This latter rendering necessitates a causative meaning of the verb ποθέω. Cp. O. C. 1281 δυσχεράναντα. But (1) is probably right.

l. 104. ἀμφινεικῇ, 'the bride of strife,' i. e. whose hand was the object of fierce contention. Cp. Aesch. Ag. 669 τὰν δορίγαμβρον ἀμφινεικῇ θ' Ἑλέαν, and infra l. 527. There is perhaps an etymological association between Deianira (ὑπὲρ ἧς ἄνδρες δηϊοῦνται) and the strife of men. Cp. Ant. 110, 1. αἶψά looks forward to τρύχεσθαι in l. 110.

l. 105. ὄρνιν. The nightingale is probably meant as being the bird of sorrow, which lamented night and day. Cp. El. 107 ὥς τις ἀηδών.

l. 106. ἀδακρύτων, 'so that her tears are dried,' is a striking instance of the proleptic use of adjectives; cp. O. C. 1200 ἀδέρκτων ὀμμάτων τητῶμενος.

l. 108. 'Bearing an ever-mindful fear for her husband because of his journey.' For φέρουσιν, for which τρέφουσιν has been suggested without reason, cp. O. T. 93, 4 πλέον φέρω | τὸ πένθος, 863 φέροντι, κ.τ.λ. ὁδοῦ is a genitive of respect, added in epexegetis; the word combines the notions of a journey and an enterprise: cp. El. 1295 and note.

l. 110. 'Is worn with lying night after night (pl.) upon a widowed bed of care.' The dative of concomitant circumstance has a causal effect. ἐνθυμίῳ, (1) 'which weighs upon her spirit,' or (2) 'that is oppressed with care' (Schol. but?).

l. 111. δύστανον is to be taken with Δηϊάνειραν, not with αἶσαν.

ll. 112 ff. 'For many as are the waves which one may behold following each other on the broad ocean, before the unwearying winds of south or north,' etc. The genitives νότου βορέα are genitives as if with ὑπό after a verb. The MSS. omit *ἐν, to which Porson preferred ἄν, perhaps rightly.

l. 115. βάντ' ἐπιόντα τ', lit. 'having gone, and coming on;' the point is the rapid succession of the waves; one passes, and is immediately followed by another: cp. Il. 13. 799 πρὸ μὲν τ' ἄλλ' αὐτὰρ ἐπ' ἄλλα. There is no reason to change ἴδοι into ἴδῃ, cp. O. C. 1172 ὅν γ' ἐγὼ ψέξαιμί τι.

l. 116. οὕτω δέ. For δέ cp. El. 27 ὥσαίτως δὲ σύ, κ.τ.λ. With τρέφει supply τὸ μὲν and cp. El. 1291 ἀντλεῖ, τὰ δ' ἐκχεῖ, τὰ δὲ

διασπείρει μάτην. τρέφει, 'supports.' There appears to be an imperfect opposition between τρέφει and αὔξει, but the Chorus do not wish to darken the unfavourable side of the picture. Toil is the ordinary life (τρέφει) of Heracles, and at times this toil brings him to honour (αὔξει); it has not yet brought him into disaster.

ll. 117, 18. βιότου | πολύπονον ὥσπερ πέλαγος Κρήσιον. 'As it were a Cretan sea of troubles, making up his life.' The Cretan Sea was wider than the Aegean, and equally subject to storms; cp. Hor. Od. 1. 26 'tristitiam et metus tradam protervis in mare Creticum portare ventis.'

ll. 119, 20. 'Some deity, never suffering him to fall, keeps him away from the halls of Hades.' The genitive δόμων is an ablative genitive with ἐρύκει.

l. 121. ὦν, which is a genitive of 'respect,' is to be taken with ἐπιμεμφομένα. ἀδεΐα . . οἶσω, 'I will offer counsel in a pleasant mood, though it be contrary counsel.' The curious opposition (cp. O. T. 156, 7) by which ἀδεΐα is made to agree with the subject and ἀντία with the object (τὰ λεχθέντα, or the like) is perhaps intended to mark the contrast between the *substance* of the reproof and the *manner* of giving it. But ἡδύς is elsewhere = φέρων ἡδέα, e.g. O. T. 82 ἀλλ' εἰκάσαι μὲν ἡδύς, El. 929. The conjectural αἰδοῖα is unnecessary.

l. 125. ἀποτρύνει = 'to allow it to be worn out.' Cp. Aj. 674 ἐκοίμισε and note. ἐλπίδα τὰν ἀγαθάν. The adjective is added because often in Greek ἐλπίς is expectation whether of bad or good. Cp. Aj. 606 κακὰν ἐλπίδ' ἔχων.

ll. 127 ff. The meaning is, 'A painless lot is not ordained by Zeus for mankind, nor again is life wholly painful, but sorrow and joy alternate in it.' These alternations, as in Aj. 670 ff., are supported by the consideration of the world of nature.

l. 128. ἐπέβαλε, the aorist seems to refer to the primary decree of Zeus;—'did not appoint.' ἐπιβάλλειν is used as in ἐπιβάλλειν φόρον, ζημίαν.

l. 129. ἐπὶ . . κυκλοῦσιν, 'bring circling round,' i. e. grief succeeds joy, joy grief. ἐπὶ as in the Homeric ἐπήλυθον ὦραι. The subject is drawn from στροφάδες κέλευθοι. 'A revolution like to the orbit of the circling Bear.' The Bear is at one time low down upon the horizon, at another high aloft in the sky; this constellation was naturally the object of attention, partly owing to its great brilliancy, and partly to the fact that it never passed out of sight (Frag. 396 N., ll. 18. 487-9). Sophocles throughout this parodos draws his similes from natural phenomena.

l. 134. ἄφαρ βέβακε, 'is quickly gone' (cp. infra l. 529), sc. ὁ πλοῦτος ἢ αἱ κῆρες. The verb is in agreement with the nearest word. τῷ δ', 'and to him,' sc. to the mortal who is placed in the midst of this life of change. ἐπέρχεται, 'comes in its turn;' cp. supra l. 128.

1. 135. *στέρεσθαι*, sc. *τοῦ χαίρειν*.

1. 136. Hermann rightly understands *τάδε* to refer to the fortune and return of Heracles. 'Looking to which truths I bid thee, my queen, be hopeful regarding this.'

1. 140. *τέκνοισι*. . *ἄβουλον*, 'without providence for his children.' For the vague plural cp. infra l. 1268 *οἱ φύσαντες καὶ κληζόμενοι πατέρες*, κ. τ. λ.

Il. 141-202. First Epeisodion. While Deianira is answering the words of comfort which the Chorus have spoken, a messenger arrives and announces the approach of Lichas and the victory of Heracles.

1. 141. Deianira addresses the Chorus. She seems to have re-entered during the *parados*. Cp. O. T. 216 *αἰτείς, ἃ δ' αἰτείς*, where the *senarii* take up the chorus, as here. *ὥς ἀπεικάσαι*, 'to hazard a conjecture,' this use of *ἀπό* in composition is supported by *ἀπομαντεύομαι*, *ἀποκινδυνεύω*, *ἀποδείκνυμαι*, etc., so that there is no reason to read *ἐπεικάσαι*.

1. 143. 'I would not have you learn by experience, and now you are without knowledge.'

1. 144. *βόσκεται*, 'grows up,' 'is nourished.' The image is that of a young plant. Cp. Aj. 558 *τέως δὲ κουφοῖς πνεύμασιν βόσκου*. *τοιιοῖσδε*, sc. 'so sheltered,' so defended from pain and grief, with reference to line 143.

1. 145. *χώροισιν αὐτοῦ*, 'places, which are its own,' *αὐτοῦ* referring to youth (*τὸ νεάζον*). Cp. Plat. Meno 85 B *δόξαν οὐχ αὐτοῦ* (sc. *οἶσαν*). While youth continues in its own place, it dwells in a region apart from sorrow, like a plant in a sheltered garden, secure from heat, or rain, or wind. *θεοῦ*, 'of the sun,' cp. Eur. Med. 352 *εἴ σ' ἡ 'πιούσα λαμπὰς ὄψεται θεοῦ*. The passage recalls Od. 6. 43 ff.

1. 146. *οὐδὲ πνευμάτων οὐδὲν κλονεῖ*, 'no breath of wind ruffles it,' 'visits it roughly;' *οὐδέν* is a substantive, i. e. *πνεῦμα* is not to be supplied: cp. Ant. 500 *τῶν σῶν λόγων.. οὐδέν*.

1. 147. 'But amidst pleasures, it grows up untroubled,' etc. *ἡδοναῖς* is a dat. of the accompanying circumstances. *ἐξαίρει βίον*, lit. 'raises its life.' Cp. O. T. 914 *ὑποῦ γὰρ αἶρει θυμὸν Οἰδίπους*, and supra l. 125 and note. Here also the language is suitable to a plant: Il. 18. 437 *ὃ δ' ἀνέδραμεν ἔρνεϊ ἴσος*.

1. 149. *ἐν νυκτί*, (1) 'receives in the night-time her portion of care'—instead of the unbroken sleep of youth. Others (2) join *ἐν νυκτὶ φροντίδων*, 'of nightly care'; or (3) take *ἐν νυκτί* to refer to the marriage-night,—cp. fr. 521 (N.) *ἐπειδὴν εὐφρονὴ ζεύξη μία*.

1. 150. This line, which has been suspected as unsuitable to the context, describes the end of that which has its beginning in the preceding line. Marriage brings anxiety for husband and children (the order is perhaps to be strictly observed), though the anxiety does not come at once.

l. 151. εἰσίδοιτο, for the middle see El. 1059 and note; 'might see for herself.' αὐτοῦ, for the gender, which is not uncommon when women are spoken of in a general way, see El. 977 ff. and note.

l. 152. κακοῖσιν οἷς, i. e. τὰ κακά, οἷς. Cp. infra l. 283.

l. 154. οἶον οὐπω πρόσθεν, sc. εἶπον, which is implied in ἐκλαυσάμην and resumed in ἐξερω.

ll. 157, 8. λείπει. . ξυνθήματα, 'he leaves an ancient tablet with notes inscribed upon it.' The δέλτος, cp. supra l. 47, contained Heracles' memorandum of the oracle received at Dodona, infra l. 1165. In giving this to Deianira before leaving home, he also told her by word of mouth what disposition he wished to make of his property, in case of his death. The word ξύνθημα is to be taken nearly as in O. C. 46 ξυμφορὰς ξύνθημ' ἐμῆς, to mean 'indications,' 'symbols,' rather than 'instructions.' The construction ἐγγεγραμμένην ξυνθήματα is to be explained as a cognate accusative. The active construction would be ἐγγράφω τῇ δέλτῳ γράμματα or συνθήματα.

l. 159. πολλοὺς ἀγῶνας ἐξιών, 'though he had gone forth on many labours.' ἀγῶνας is in a similar construction with ὁδόν in supra l. 150, the labour and the journey to meet the labour being included in one conception. φράσαι, 'to mention,' 'reveal.'

l. 160. εἶρπε: ἔρπω is a picturesque word, calling up the act of motion to the eye; cp. O. C. 1551 ἤδη γὰρ ἔρπω τὸν τελευταῖον βίον | κρύψων παρ' Αἰδην.

l. 161. ἔτ' οὐκ ὦν, 'already doomed.' Cp. Phil. 1217 ἔτ' οὐδέν εἰμι—where there is the same inversion of οὐκέτι. λέχους .. κτήσιν, 'marriage portion.' ὅ τι is better than ὅτι, and agrees better with ἦν, κ. τ. λ.

l. 162. ἦν .. νέμοι, 'what share of their father's land (the Peloponnese) he assigned for distribution to his children (severally),' τέκνοις is for ἐκάστῳ τῶν τέκνων. διαίρετον fem., cp. O. T. 384.

l. 164. χρόνον προτάξας, sc. ὡς. . χρεῖη, κ. τ. λ., on which the carrying out of the instructions would depend. With τρίμηνον supply χρόνον, which is the accusative of duration with ἀπείη.

l. 165. ἐνιαύσιος. The nom., if right, is due to the addition of βεβώς. Cp. supra l. 121 ἀδεία μὲν, ἀντία δ' οἶσω. For the use of the nominative in similar cases (of time, etc.) cp. Aj. 217 νύκτερος ἀπελωβήθη.

ll. 166, 7. There is some tautology here: but it may be excused by the anxiety of Deianira, who naturally dwells on the time and the actual words of Heracles, and partly by the introduction of the new fact in l. 167, which gives fresh importance to the fixed time. τότε belongs to the whole sentence, τῷδε τῷ χρόνῳ to θανεῖν only. τοῦτο .. τοῦ χρόνου τέλος, 'this full period of time.' ὑπεκδραμόντα, 'stepping out beyond.' The word is more applicable to the time as endangering life, than as bringing rest from toil. It is a

'critical' time, and so Heracles may be said to 'escape' it. But *qy. ὑπερδραμόντα (?)*. Cp. *supra* l. 36 *ὑπερτελής*.

ll. 169, 70. 'Such issue he declared as destined by the gods to be the consummation of the labours of Heracles.' Here, as in *Od.* 19. 477, *φράζω* appears to take a participial construction. The inf. then depends on *εἰμαρμένα*. *τοιαῦτα* is the 'cognate subject' of the *passive* verb *ἐκτελευτᾶσθαι* (i. e. it would have been the cognate object of the active verb, *τελευτᾷ τοὺς πόρους τοιαῦτα*, and the other object becomes a genitive of respect; 'such end should be as to the labours'). Cp. *Thuc.* 2. 13 *τὰ δὲ πολλὰ τοῦ πολέμου γνώμη καὶ χρημάτων περιουσίᾳ κρατεῖσθαι*.

l. 172. *δισσῶν ἐκ πελειάδων*. Cp. *Hdt.* 2. 54. Sophocles does not further explain the manner in which the oracle was given. Some take *πελειάδων* here to be the priestesses so named.

l. 174. *ὥς τελεσθῆναι χρεῶν*. These words are to be taken with *τῶνδε ναμέρτεια*, 'the certainty of these things, as it was appointed that they should be accomplished.' *χρόνου* is the genitive of the time 'within which;' cp. *Aj.* 21 *νυκτὸς.. τῆσδε*. The time is come for them to happen, though the precise moment, which would require the dative, is unknown.

l. 176. *φόβῳ..ταρβοῦσαν*, 'shuddering with fear.' Cp. *Plato Rep.* 1. 330 *Ε καὶ ἐκ τῶν ὕπνων, ὥσπερ οἱ παῖδες, θαμὰ ἐγειρόμενος δειμαίνει. εἰ*, 'to think that perhaps;' cp. *infra* l. 666 *ἀθυμῶ δ' εἰ φανήσομαι*, *Od.* 21. 253. *μένειν*, 'live on,' 'remain behind' in life.

l. 177. *φωτός*, 'husband,' as in *Aj.* 807 *ἐγνωνκα γὰρ δὴ φωτὸς ἡπατημένη*.

l. 178. *εὐφημίαν νῦν ἴσχε*, 'say now no more.' The sad tone of Deianira's speech must be checked in the presence of one who seems to come as the bearer of good tidings. The Greeks were careful not to mingle good and evil, lest the good should in any way be marred. *Aesch. Ag.* 636, 7 *εὐφημον ἡμαρ οὐ πρέπει κακαγγέλω | γλώσση μιαίνειν. χωρὶς ἡ τιμὴ θεῶν*. For *καταστεφῇ* cp. *O. T.* 83.

l. 179. *πρὸς χαρὰν λόγων*, 'with a view to joyful words,' lit. 'to joy given by words.'

ll. 180, 1. *πρῶτος..λύσω*, 'I am the first to bring you news which will release you from your anxiety.' The Messenger, a busy-body who may be compared with the *φύλαξ* of the *Antigone*, begins by asserting his claim to the gratitude of Deianira; cp. *infra* l. 191.

l. 184. Deianira is too much overcome by the announcement—so contrary to her forebodings, to realize it at once, *πέφευγε τοῦπος ἐξ ἀπιστίας* (*Aesch. Ag.* 268). Nor was this old man, who has thrust himself forward in the business, the person from whom she expected to have tidings of Heracles.

l. 185. *πολύζηλον*, 'much envied,' as a conqueror.

1. 186. φανέντα.. νικηφόρῳ, 'clear in sight, with triumphant conquest at his side.'

1. 188. βουθερεῖ, 'cropped by kine.'

1. 190. τοι. The particle introduces the avowal of the old man's motive. Cp. El. 871 ὑφ' ἡδονῆς τοι, φιλτάτῃ, διώκομαι. Compare O. T. 1005, 6 καὶ μὴν μάλιστα τοῦτ' ἀφικόμην ὅπως | σοῦ πρὸς δόμους ἐλθόντος εὖ πράξαιμί τι, El. 772; and, for the additional χάρις, O. T. 232.

1. 192. αὐτός, sc. ὁ Λίχας. εἶπερ εὐτυχεῖ; 'if all is well with him.' Deianira retains so much of her former apprehensions that she finds something ominous in the absence of Lichas. If he has good news to bring, why does he not bring it himself?

1. 193. 'He is in no small embarrassment.' εὐμαρεία is 'easiness,' 'facility,' as in Phil. 284 τοῦτου δὲ πολλὴν εὐμάριαν, ᾧ τέκνον.

1. 194. To Sophocles the Melian and Trachinian people are one and the same, as in l. 7 he is inexact about Calydon and Pleuron.

1. 195. κρίνει, 'asks questions.' Cp. infra l. 314, Aj. 586 μὴ κρίνε, μὴ ᾔεταζε.

1. 196. τὸ.. ποθοῦν, 'his yearning.' For this active use of the participle cp. O. C. 1220 τοῦ θέλοντος, 1604 ἔπει δὲ παντὸς εἶχε δρῶντος ἡδονήν. ἐκμαθεῖν may be translated, 'to satisfy by information.'

1. 197. οὐκ ἂν μεθεῖτο, 'will not let him go.' This use of the optative with ἂν is more common with the first person: by adopting it for the third person here Sophocles depicts the determination to retain Lichas which was active in the mind of the populace. καθ' ἡδονήν, 'to his heart's content.' Thuc. 2. 53 μὴ καθ' ἡδονήν ποιεῖν.

1. 200. ἄτομον.. λειμῶνα, 'inviolate precinct.' Cp. Eur. Hipp. 73 σοὶ τόνδε πλεκτὸν στέφανον ἐξ ἀκηράτου λειμῶνος, κ.τ.λ. The places sacred to the gods were not to be encroached upon in any way, either for pasture, or sowing, or wood-cutting. The mention of Oeta in this moment of triumph is a preparation for what follows (infra ll. 436, 1191).

1. 201. ἀλλὰ σὺν χρόνῳ, 'at length—if late.' Cp. El. 411 ᾧ θεοὶ πατρῆοι, συγγένεσθέ γ' ἀλλὰ νῦν.

1. 202. φωνήσατε, 'lift up your voices.' Deianira calls to her maidens as well as to the Chorus, who had come to visit her (supr. 121) in the house.

11. 203, 4. ὥς.. καρπούμεθα, 'we reap the gladness of a vision of hope, that has arisen unexpectedly on me in this utterance.' With the confusion implied in ὄμμα.. καρπούμεθα cp. ποδῶκες ὄμμα. ὄμμα is (1) what is seen, (2) what is apprehended, with the accompanying notion of light, and therefore of cheerfulness. Cp. El. 902, 3 ἐμπαίει τί μοι ψυχῇ ξυνηθὲς ὄμμα. Such expressions as Ant. 879 τόδε λαμπάδος ἱερὸν ὄμμα explain the metaphor in ἀνασχόν.

11. 205-224. Song with dancing (Hyporcheme) to celebrate the glad news which has just been heard. In answer to Deianira the Chorus raise this strain, accompanied, at least in the latter part of it, with dancing or some rapid motion to and fro. Cp. Aj. 693-717, O. T. 1086-1109, Ant. 1115-1152, for similar expressions of excited hope and eagerness when a catastrophe is really imminent. ἀνολολύξατε δόμοις. There seems no sufficient reason for following Dindorf in changing this into ἀνολολυξάτω δόμος. The maidens who come to visit Deianira challenge those within the house, and the plural imperative is used to include all—young men and maidens. ὀλολυγή, or ὀλολυγμός, is strictly the cry raised by women at a sacrifice; cp. Od. 3. 450, and Hdt. 4. 189, where we are told that the Greeks borrowed the custom from the Libyan women. Then it means 'a cry of joy,' opposed to κωκυτός; see Eur. Med. 1175, 6.

1. 206. With ὁ μελλοννυμφος we may supply χορός, 'those to whom marriage is in the future.' ἐν δ', 'and therewith.' Cp. O. C. 55 ἐν δ' ὁ πυρφόρος θεός, κ. τ. λ. κοινός, mingling with the voices of the maidens. Cp. O. C. 1500 τίς αὖ παρ' ὑμῶν κοινὸς ἡχεῖται κτύπος;

11. 207, 208. τὸν .. προστάταν. The acc. is πρὸς τὸ σημαίνόμενον. Cp. El. 123-5 τάκεις οἰμωγὰν .. Ἀγαμέμνονα.

1. 210. ἀνάγετε, 'raise up,' 'uplift.' Cp. Eur. Phoen. 1350 ἀνάγετε κωκυτόν. The word implies loud and long utterance, and is a more impetuous word than ἄγειν, as e. g. in ἄγειν γέλωτα Aj. 382. The repetition of the word παιᾶνα imitates the hymn itself, in which the same strain would be often renewed. Cp. infra l. 221. ὦ παρθέναι. This is addressed by the Chorus to themselves (or by the leader to them).

1. 211. ὁμόσπορον, i. e. with Apollo.

1. 213. Ὀρτυγίαν. Cp. Od. 5. 123 ἕως μιν (᾽Ωρίωνα) ἐν Ὀρτυγίῃ χρυσόθρονος Ἄρτεμις ἀγνή | οἷς ἀγαοῖς βελέεσσιν ἐποικομένη κατέπεφνεν, where Mr. Merry observes, 'Ortygia and Delos are spoken of separately (H. Hom. Ap. 16) as the birthplaces of Artemis and Apollo respectively, Leto having brought forth τὴν μὲν ἐν Ὀρτυγίῃ, τὸν δὲ κραναῇ ἐνὶ Δήλῳ,' and the whole note is to be read. But other places were also called Ὀρτυγία (Quail-ground)—as e. g. part of Syracuse, and, according to the Scholiast of Apollonius Rhodius, a mountain in Aetolia—and Artemis might naturally be regarded as haunting any place known by that name. Cp. Ant. 1130 Νυσαίων ὁρέων | κισσήρεις ὄχθαι, where the locality intended is similarly vague. ἀμφίπυρον, 'with a torch in either hand.' Cp. O. T. 206 τὰς τε πυρφόρους Ἀρτέμιδος αἴγλας ξὺν αἷς Λυκί' ὄρεα διάσσει.

1. 216. αἰέρομ'. For this unusual elision cp. Ant. 320. 'My soul is stirred, and I will not resist the flute,' i. e. I will not resist the spell of it. For αἰέρομαι cp. Ant. 111 ἀρθεὶς νεικέων ἐξ ἀμφιλόγων, κ. τ. λ.

l. 217. ὦ τύραννε τᾶς ἐμᾶς φρενός. The flute is thus apostrophized as 'the sovran of the willing soul.'

l. 219. ἀναταράσσει, 'rouses me.'

l. 220. ὁ κισσός is either the ivy with which their brows are bound, or, more probably, the ivy of the thyrsus. The touch of the sacred wand rouses them like an electric shock, and sends them whirling in the swift Bacchic dance.

ll. 220, 1. *βακχίαν . . ἄμιλλαν is probably accusative in apposition with the action of ὑποστρέφων, 'turning sharply round to circle in the Bacchic course.' The Scholiast explains:—'converting my soul from sorrow to the Bacchic dance.'

l. 221. The Chorus break off from the Paean at the sight of Lichas.

ll. 222-4. τὰδ' . . ἐναργῇ, 'here is the thing face to face, present and visible before your eyes.' For ἐναργῇ cp. El. 878 ἐναργῶς, ὥσπερ εἰσορᾷς ἐμέ.

ll. 225-496. Second Epeisodion. Lichas appears with a train of captive women. He gives an account of Heracles, but when Deianira asks questions about one of the captives he professes ignorance. The messenger returns to the stage and forces him to confess the truth, that the captive is Iole daughter of Eurytus, and destined bride of Heracles. Deianira resolves to send a present to Heracles. She, Lichas, and the Messenger enter the palace.

ll. 225, 6. οὐδὲ . . στόλον, 'it has not escaped the vigilance of my eye, so that I do not see this company.' The nom. to παρήλθε is τὰδε, which anticipates τόνδε . . στόλον, and the meaning would be simply expressed by οὐκ ἔλαθε μὲ ὁ στόλος ὥστε μὴ λεύσσειν αὐτόν. παρήλθε = 'escaped,' 'slipped by,' as in Dem. 550. 26 τουτὶ . . μικροῦ παρήλθέ με εἰπεῖν. For με, which is governed κατὰ τὸ σημαινόμενον by φρουρὰν ὄμματος παρήλθε, cp. O. C. 113. *φρουράν, for φρουρά, is due to Musgrave.

l. 227. χρόνῳ. For the dative cp. Phil. 715 δέκεται χρόνῳ, Aesch. Ag. 521 δέξασθε κόσμῳ βασιλέα πολλῷ χρόνῳ, Arist. Pax 559 πολλοστῷ χρόνῳ.

l. 228. φέρεις. For the second person after the third cp. supra ll. 96-101, 218, and Aesch. P. V. 92, 3 καὶ τὸν πανόπτην κύκλον Ἥλιον καλῶ, ἴδεσθε, κ. τ. λ. The clause χαρτὸν . . φέρεις refers to the preceding χαίρειν . . . φανέντα, long as he has been in coming, the herald is welcome, if all is well.

l. 229. ἀλλά intimates that there is no need of an 'if' in the matter 'Our coming is as joyous as the words which greet it.' Cp. infra l. 600.

l. 230. κατ' ἔργου κτήσιν, 'as that we have achieved is well' = καθάπερ ἔργῳ ἐκτησάμεθα, sc. ἀγαθὰ implied in εἶ.

l. 231. ἀνάγκη, 'it cannot be but that.' ἀνάγκη is a strong word ex-

pressing the assurance of the herald that a welcome will always attend good news; cp. *infra* l. 295.

l. 233. Deianira dwells eagerly upon the safe return of Heracles, little dreaming where the real danger lies. Lichas answers with the customary Greek caution, little knowing, on his part, how this reserve will be justified by the event.

l. 234. ἔλειπον. For the tense cp. *supra* l. 47. 'When I took leave of him, he was,' etc.

l. 235. θάλλοντα, '*florentem*,' 'in glory,' as one who had just accomplished great things. All the epithets here applied to Heracles obtain additional force by contrast with his condition towards the end of the drama.

l. 236. πατρώας would naturally mean, 'the land of his father,' as in *Aj.* 846; but the father of Heracles was Zeus, as Deianira herself says, *supra* l. 19. Either, therefore, (1) Zeus as the Hellenic god is lord of Hellas; or (2) πατρώας is used vaguely for the land in which a man's ancestors have lived. The opposition of πατρώας and βαρβάρων lends support to the first interpretation (1).

l. 237. ὀρίζειται, 'consecrates,' by marking out the boundary of the sacred precinct within which the altars were built.

l. 238. τέλη τ' ἔγκαρπα. This implies that Heracles was fixing a part of the fruits of the land to be paid as 'tithes' to Zeus, or for the maintenance of the service.

l. 239. εὐκταῖα φαίνων, 'making good the purport of a vow.' For this sense of φαίνω cp. *O. C.* 721 νῦν σοὶ τὰ λαμπρὰ ταῦτα δὴ φαίνειν ἔπη, *ib.* 725, *Hdt.* 3. 36 εὐνοίαν φαίνων.

l. 240. εὐχαῖς, 'by reason of the vow he made when,' etc. For the dat. of the reason cp. *infra* l. 1127 τοῖς γε πρόσθεν ἡμαρτημένοις. ἦρει . . . ἀνάστατον, 'was taking so as to make desolate.' The imperf. shows that the vow was made while the capture was going on, so that ἀνάστατον is proleptic.

l. 243. εἰ μὴ . . . με, 'unless they deceive me by their misfortune,' i. e. unless I am too much inclined to pity them owing to their misfortune. Others read ξυμφοραί.

l. 245. It seems that in the apportionment of the captives, as of the spoil, the gods were not to be forgotten. In what way these women were to be imagined as consecrated to the divine service is of course uncertain. Cp. *Eur. Ion* 309, 10 I. τοῦ θεοῦ καλοῦμαι δοῦλος εἰμί τ', ὦ γύναι. | K. ἀνάθημα πόλεως ἢ τινος πραθεῖς ὕπο;

ll. 246 ff. 'Was it then over against this city that he was absent during that immeasurable time, of which the days could not be counted.' For ἄσκοπον cp. *Aj.* 21 and note, and for the construction of the genitive with ἀνήριθμον, *O. T.* 179 ὦν πόλις ἀνάρητος ὄλλυται.

l. 248. τὸν . . . πλείστον, i. e. twelve months out of the fifteen; cp. l. 253.

ll. 250 ff. 'And, lady, this must be heard without offence, as all things must (ὅτου neuter) in which the hand of Zeus is seen.' The word thus guarded is ἐμποληθείς. He presently repeats the fact in παθείς with the galling addition Ὀμφάῃ τῇ βαρβάρῃ: cp. infra l. 276.

l. 254. 'He was so stung by incurring this dishonour.' For ὄνειδος, cp. O. C. 967, 984, O. T. 1035, 1494.

l. 255. ὅρκον . . . προσβαλὼν, 'laying on himself an oath;' cp. the phrase ὅρκον προσάγειν τινί. διώμοσεν has a legal sound; the word is commonly used, however, in the middle voice (δια as in διειπεῖν—supra l. 22).

l. 256. τὸν ἀγχιστήρα is 'the man who brought near to him,' and presupposes a verb ἀγχίζω, as κομιστήρ (Eur. Hec. 222) the verb κομίζω. The word expresses the intermediate position of Eurytus; the real author of the calamity being Zeus.

l. 257. ξὺν παιδί. The singular is here used in a collective sense. ἔτι, i. e. in spite of his present slavery and subjection.

l. 258. ἀγνός. The bondage was a pollution incurred by the murder of Iphitus, and at the same time an expiation of it. When this was over he was pure, and might therefore expect success.

l. 259. πόλιν, acc. of motion to; cp. supra l. 58 θρώσκει δόμους.

l. 260. τόνδε, sc. τὸν Εὐρυτον. The name is easily supplied from the preceding adjective. μεταίτιον, sc. with Zeus. Zeus was the divine author of the calamity, but Eurytus was the only mortal who shared in the blame.

l. 261. ἐφέστιον, 'to be received at his hearth.'

ll. 263, 4. ξένον παλαιὸν ὄντα, 'as a friend of old.' πολλὰ μὲν . . . φρενί. Eurytus not only spoke badly but meant badly, and the idiomatic repetition of πολλὰ puts this in a strong light. With ἀτηρᾷ φρενί = a mind that prompts evil and mischief, cp. O. C. 371 ἐξ ἀλειπήρου φρενός.

l. 266. τῶν ὧν τέκνων, 'his (Eurytus') children.' Like Heracles, Eurytus was famous as an archer. Cp. Od. 8. 223 ἀνδράσι δὲ προτέρουσιν ἐριζέμεν οὐκ ἐθελήσω | οὐδ' Ἡρακλῆϊ οὐτ' Εὐρύτῳ Οἰχαλιῇ, | ὅς ῥα καὶ ἀθανάτοισιν ἐρίζεσκον περὶ τόξων. Iphitus was the son of Eurytus, and on his death the bow descended to Odysseus, as the bow of Heracles passed into the hands of Philoctetes.

l. 267. φωνεῖ resumes λέγων in l. 265. The unusual word may have been selected in order to mark the loud tones in which Eurytus uttered his reproaches. Cp. El. 288 φωνούσα τοιάδ' ἐξονειδίζει κακά, 295 βοᾷ παραστᾶσ'. The genitive is to be taken either (1) with δούλος or (2) with the passive verb, cp. Aj. 1353 φίλων νικώμενος. [But the needless repetition breaks the flow of the language, and φύσει = 'by birth,' may be right. His reviler might say that he was born a slave because by the condition of his birth he was subject to Eurystheus, and the sting of the taunt is driven home by adding that Eurystheus, on the contrary,

was free-born. See Hom. II. 19. 95-133. This also gives some point to *ἐλευθέρον*, which is very flat as the text stands.]

l. 268. *δείπνους*, 'at a feast;' cp. O. T. 779 and note. *ἦν οἰνώμενος*, sc. *ὁ Ἡρακλῆς*. The verb is Ionic,—hence the omission of augment.

ll. 270, 1. *αὔθις*, 'on another occasion.' *Τιρυνθίαν* | *πρὸς κλιτύν*, 'to the Tirynthian steep.' Tiryns is here regarded as the home of Heracles.

l. 271. *ἵππους νομάδας*, 'his horses which had been at pasture,' and had strayed. See Od. 21. 22-24 *Ἴφιτος αὐθ' ἵππους διζήμενος*, κ. τ. λ.

ll. 272, 3. *τότ' ἀλλόσε .. ἔχοντα*, i. e. his mind was engaged on tracking out the horses and wondering where they were, and therefore he kept no strict watch on Heracles, though he saw him. This gave Heracles an opportunity for taking him off his guard. *πυργώδους πλάκος* describes the ancient site of Tiryns with its Cyclopiian wall: the even ground which appeared to tower over the place beneath. This table-land afforded a wide prospect for the search.

l. 277. 'Because he had slain him, unlike the rest, by treachery.'

l. 279. 'Zeus would certainly have taken his part, as making his conquest in a just cause.' Heracles was punished for his guile, not because Zeus had any love for the race of Eurytus, which, as being filled with pride, has perished utterly.

l. 280. Cp. Aj. 132 *τοὺς δὲ σώφρονας* | *θεοὶ φιλοῦσι καὶ στυγούσι τοὺς κακοὺς. οὐδὲ δαίμονες*. The gods do not, any more than we men.

l. 281. *κεῖνοι*, 'they,' i. e. Eurytus and his sons also, who had presumed to compare themselves to Heracles. *ἐκ γλώσσης κακῆς*, 'with a boastful tongue.' For *κακῆς* in this sense cp. Aj. 132, quoted above. *ἐκ γλώσσης* as *ἐκ χειρός*, *ἐκ ποδός*. For the imperfect participle *ὑπερχλιδόντες* (al. *ὑπερχλιδῶντες*) cp. Thuc. 3. 84 *ἀρχόμενοι*, infra ll. 382, 422.

l. 282. *Ἄιδου .. οἰκήτορες*. Cp. infra l. 1161 *ὅστις Ἄιδου φθίμενος οἰκῆτωρ πέλοι*, and Aj. 517 *καθεῖλεν Ἄιδου θανάσιμους οἰκήτορας*.

l. 284. *ἐξ ὀλβίων*, 'after being happy;' the phrase is used as if the sentence were *ἐξ ὀλβίων ἀζηλοι γενόμεναι*.

l. 286. *ἐγὼ δέ*. For *δέ* following *τε* cp. O. C. 421, 2, infra l. 333. *πιστὸς ὦν κείνῳ*. Deianira remembers this, infra ll. 617-19.

l. 287. *ἀγνὰ θύματα*, 'pure sacrifices,' sacrifices which absolve him from his obligation to the gods; cp. O. T. 921 *λύσιν .. εὐαγῇ*.

l. 288. *πατρὶφ Ζηνί*. Not 'the Zeus of his father,' but 'Zeus in his character of Father.' Cp. supra l. 275 *ὁ τῶν ἀπάντων Ζεὺς πατήρ*. But there is a special allusion to the peculiar relation of Zeus and Heracles; cp. infra l. 753. *τῆς ἀλώσεως*, with *θύματα ῥέξη*.

l. 289. *νυν* resumes *ἐκείνον* l. 287. *ὥς ᾔχοντα*, as after a verb of knowing.

l. 290. *καλῶς*, 'favourably,' 'with propitious import.'

l. 291. This line also is 'ironical;' cp. supra l. 233. The captive women, who make the joy of Deianira ἐμφανῆ, were the real source of her misery, and the story she has heard is, in the most vital part of it, a falsehood.

l. 294. πανδίκῳ φρενί, 'with all my heart, as I ought.' Cp. O. C. 1306 θάνοιμι πανδίκως, 'perish utterly, as I ought.'

l. 295. τῇδε τοῦτο συντρέχειν, i.e. that my joy should keep pace with the success of my husband. συντρέχειν may mean (1) to run by the side of, as two wheels on the same axle, or (2) to meet, as in infra l. 880. Though either meaning is apposite, the former is to be preferred, as keeping before the mind the notion of 'constantly attending upon,' rather than 'mingling with.' τῇδε, sc. τῇ πράξει.

l. 296. τοῖσιν εὖ σκοπουμένοις, (1) 'for those who consider well.' For the middle voice cp. O. T. 964 τί δῆτ' ἄν, ᾧ γύναι, σκοποῖτό τις, κ. τ. λ., and for the dat., ib. 616 εὐλαβουμένῳ πεσεῖν. Or (2) εὖ σκοπουμένοις can be passive, 'when things are well considered,' in which case the dative is governed by ἐν. This (2) agrees better with τὸν εὖ πράσσοντα, which is subject, rather than object, of ταρβέειν.

l. 298. For οἶκτος = pity mixed with apprehension, cp. Eur. Med. 931 εἰσηλθέ μ' οἶκτος, εἰ γενήσεται τάδε. δεινός, 'overpowering.' El. 770 δεινὸν τὸ τίκτειν, infra l. 476 ταύτης ὁ δεινὸς ἕμερος. This almost passionate sympathy of Deianira with the captive women illustrates her tenderness and depth of feeling.

l. 300. Cp. Tecmessa's words in Aj. 515 σὺ γάρ μοι πατρίδ' ἥστωσας δόρι, καὶ μητέρ' ἄλλη μοῖρα τὸν φύσαντά τε, κ. τ. λ. Oechalia had been destroyed and the chief men slain in battle.

l. 301. ἴσως. The women of the noblest families would naturally be chosen for Heracles: cp. supra l. 245.

l. 302. δοῦλον. βίον, cp. supra l. 283. For the adjectival use of δοῦλος cp. O. C. 917. This is one of several indications which point to a somewhat late date for the Trachiniae.

l. 303. τροπαῖε, 'lord of conquest.' τροπαῖος elsewhere means the god who turns armies in battle, and that meaning may be kept here. On the present occasion Zeus has turned the armies of Oechalia before the power of Heracles; but Deianira is thinking of a time when he may favour another race, and cause the sons of Heracles to flee before them. The sadness and anxiety of her past life have not wholly passed away; and indeed the burden of the Trachiniae is, that life is labour, cheered by transient gleams of prosperity.

l. 305. τῇσδ' ἐγὼ ζώσης ἔτι, sc. δράσεως.

l. 306. 'Such are the fears which rise in me, when I behold these captives.' δέδουκα is used of rational apprehension. φοβοῦμαι is also applicable to panic fear. ὀρωμένη, for the middle cp. El. 1058 and note.

- l. 307. **ὦ δυστάλαινα.** This is addressed to Iole.
- l. 308. **τεκνοῦσσα** (having children) is not found elsewhere, but has MS. authority and is preferable to **τεκοῦσα**. **τῶνδε** (309) = **γάμου**, etc.
- l. 310. **τίνος**; 'Whose daughter?'
- l. 311. **ὁ φιτύσας πατήρ**, cp. El. 1412 **ὁ γεννήσας πατήρ**.
- l. 312. **ῥκτισα**. For the aorist see on Aj. 693.
- l. 313. **φρονεῖν οἶδεν μόνη**. 'She alone has the sense to feel her position.' **οἶδεν** is here = **ἐπίσταται**. Cp. Il. 7. 238 **οἶδ' ἐπὶ δεξιᾷ, οἶδ' ἐπ' ἀριστερὰ νομῆσαι βῶν**, Phil. 1010 **ὅς οὐδὲν ἤδη πλὴν τὸ προσταχθὲν ποιεῖν**. The beauty (**φύσις** l. 308) of Iole distinguishes her from the rest of the captives: and she appears more downcast and touched with the sense of her position. Deianira does not, of course, understand the true reason of her silent confusion. See Introd. Anal.
- l. 314. **τί δ' ἄν με καὶ κρίνεις**; 'Why, indeed, should you ask me?' The **καί** marks the opposition of question and answer;—'Why do you ask me? how can I be expected to know?' For **κρίνεις** cp. supra l. 195.
- l. 315. **ἐστὶ γέννημα οὐκ ἐν ὑστάτοις τῶν ἐκεῖθεν (γεννημάτων)**. Cp. O. T. 1167 **τῶν Λαίου τοίνυν τις ἦν γεννημάτων**.
- l. 316. **μὴ τῶν τυράννων**; sc. **αὕτη γέννημα ἦν**. **τις** = 'in any way,' 'perhaps.' Cp. Aesch. Ag. 55 **ἢ τις Ἀπόλλων**.
- l. 317. **οὐ μακράν**, 'not at all'; see El. 323.
- l. 318. **τῶν ξυνεμπόρων**. 'Of your and her fellow-travellers,' i.e. of the captives.
- l. 319. The brevity of Lichas in answering these home questions of Deianira is in marked contrast to his former prolixity, when setting forth his own statement. **τοῦμὸν ἔργον** = the task of bringing the captives.
- ll. 320, 1. **ἀλλά** is to be taken with **ἐκ σαντῆς**. **ἐπεὶ | καὶ ξυμφορά τοι**, 'since in truth it is even a calamity.' The words **ἐπεὶ καὶ... τοι** are not found together elsewhere, but each has a real and apposite meaning here. The word **ξυμφορά** expresses Deianira's deep, and almost painful, sympathy with Iole. 'Non ignara mali miseris succurrere disco.'
- ll. 322, 3. Lichas interposes to prevent any disclosure. The meaning is: (If she does speak) she will not guide her tongue at all as she has done hitherto. The only objection to this interpretation is the unusual meaning given to **διοίσει** ('she will bring out,' sc. between her lips), for which Wakefield suggested **διήσει**. And this change of reading is more probable than the other interpretations. Cp. O. C. 963.
- ll. 323, 4. **οὐδαμὰ | προῦφηνεν**, 'put forth no sign in any way,' i.e. by word or gesture.
- l. 325. 'But ever travailing with the weight of her calamity she has

been weeping over it constantly since.' βάρος is acc. with ὠδίνουσα and perhaps also with δακρυρροεῖ.

11. 327, 8. διήνεμον. The word may be no more than an epithet of a city in a high position (cp. αἰπεινᾶς infra l. 858 and the Homeric ἡνεμέσσα), but it may also be associated with the idea of desolation,—roofless, with ruined walls, etc. ἡ δέ τοι.. ἔχει, 'her case is unfortunate for herself, but commands our sympathy.' For ἔχει 'has' in itself, 'gives rise to,' cp. Thuc. 2. 41 ἀγανάκτησιν ἔχει, Eur. Phoen. 995 τοῦμόν δ' οὐχὶ συγγνώμην ἔχει. Antitheses have sometimes little point: supra l. 18, O. C. 1014, 5. Lichas excuses Iole's silence to prevent further questioning.

1. 329. ἡ δ' οὖν is Dindorf's correction for ἡδ' οὖν. Cp. O. T. 669 ὁ δ' οὖν ἵτω. But it is not absolutely necessary, for the use of πάντες in infra l. 333 is enough to justify the demonstrative ἡδε. στέγας, cp. supra l. 58 δόμους.

1. 330. οὕτως ὅπως ἡδιστα, 'in the way that pleases her best.' For this use of ἡδύ cp. O. C. 638-40 . . εἰ δ' ἐμοῦ στείχειν μέτα | τόδ' ἡδύ.

1. 331. ἄλλην is the reading of some MSS. The Laurentian, by some oversight, has λύπην twice in the line. Another correction is τοῖς οὖσι λύπην πρὸς γ' ἐμοῦ νέαν λάβοι. λάβοι is better than λάβη, as it expresses Deianira's personal wish.

1. 333. σύ θ'.. ἐγὼ δέ, cp. supra l. 285. οἱ θέλεις, sc. to Heracles, Deianira infers Lichas' wishes from her own. (Shak. Cymb. iii. 2. 55.)

1. 334. ἕξαρκῇ, 'as they should be;' 'equal to the occasion,' as we might say. Deianira has in view the reception of Heracles; cp. infra l. 625.

1. 335. ἀμμείνασα, sc. χωροῖς ἄν. Cp. O. T. 680 μαθοῦσά γ' ἦτις ἡ τύχη, Plat. Phaedr. 228 D Δείξας γε, κ. τ. λ.

1. 336. ἄνευ τῶνδε, 'without the presence of these,' i. e. Lichas and the captives.

1. 337. ἐκμάθης θ' ἂν δεῖ. The θ', if retained, implies a repetition of the preceding μάθης. 'That you may learn whom you are taking into the palace, and things of which you have heard nothing; and, in short, may learn all that you ought to know.' Such an arrangement of the clauses, if somewhat careless, suits the character of the Messenger.

1. 338. πάντ' ἐπιστήμην, 'full knowledge.' Cp. Ant. 721.

1. 339. For the punctuation of this line cp. O. T. 938 τί δ' ἔστι; ποίαν δύναμιν ᾧδ' ἔχει διπλῆν; In both instances the broken line indicates the agitation of the speaker. There is no question here as in El. 316 whether τίς can be used for ὅστις. τοῦ .. βάσιν, 'why have you checked me in my going?' ἐφίστασαι has a transitive force,='to check by calling attention to oneself' (cp. Aj. 869), and βάσιν expresses that in respect of which Deianira was checked. τήνδε .. βάσιν, 'just as I am going.' Others translate the words, 'Why do you stand before me in this your

coming?' as though the Messenger had actually put himself before Deianira so that she could not turn to go.

l. 341. *μάτην*, 'without result.' His story was confirmed and shown to be true by the account of Lichas. *δοκῶ*, sc. that what I have now to say will be without confirmation.

l. 342. *ἐκείνους*, 'those,' who were here a short time ago. Deianira takes no notice of the *ἄνευ τῶνδ'* of supra l. 336.

l. 344. *οὐδὲν εἴργεται*, sc. *τάδε λεχθῆναι*. *τούτους*, 'the others,' whom Deianira has mentioned, though they are not actually in sight (*ᾧδε*). They are within call.

l. 345. *χῶ λόγος σημαίνετω*, 'let your words declare your meaning.' Cp. O. C. 574 *χῶ λόγος διέρχεται* and note.

l. 346. *ἀνὴρ ᾧδ'*, 'Lichas here': said with a gesture, as if he were present.

l. 347. *δίκης ἐς ὀρθόν*, 'to the right point of truth.' For *δίκε* in this sense cp. Ant. 538 *ἀλλ' οὐκ ἐάσει . . ἡ δίκη*, and *δικαίως* in O. T. 853 *δικαίως ὀρθόν*. *κακός*, sc. *ἐστίν*.

l. 349. *πᾶν ὅσον νοεῖς*, 'all that is in thy mind.'

l. 353. *ἔλοι*, 'subdued,' i. e. slew Eurytus, and destroyed Oechalia. The optative is of course due to *oratio obliqua*, as in *θέλξειεν*.

ll. 354, 5. 'And that the god of love alone charmed him to make this attempt.' The expression *μόνος θεῶν* need not be pressed as referring to some other god, although it is quite true that in the account of Lichas, Zeus was represented as the prime mover of the attack on Eurytus. *αἰχμάσαι τάδε*. Cp. Aj. 97 *ἤχμασας χέρα* and note.

ll. 356, 7. 'Not the toilsome service at the beck of Lydians or Omphale.' For *ἐπὶ* cp. O. C. 66 *ἄρχει τις αὐτῶν, ἢ 'πὶ τῷ πλήθει λόγος*; For *πόνων λατρεύματα* cp. Ant. 1013. With *ῥιπτὸς μόρος* cp. Aj. 254 *λιθόλευστον Ἄρη*, Eur. Or. 991 *Μυρτίλου φόνον δικῶν ἐς οἶδμα πόντιον*.

l. 358. *ὅν*, sc. *ἔρωτα*. *παρώσας*. Cp. Aesch. Eum. 215 *Κύπρις δ' ἄτιμος τῷδ' ἀπέρριπται λόγῳ*, Eur. El. 1037 *τᾶνδον παρώσας λέκτρα*. *ἔμπαλιν λέγει*, 'tells a different tale;' cp. El. 1046 and note.

l. 360. *κρύφιον . . λέχος* is either (1) 'as a secret paramour' (cp. Aj. 211), or rather (2) 'in a secret amour,' an acc. in apposition to the sentence.

l. 361. I. e. taking advantage of some slight difference and ground for offence. Heracles did not make the refusal of Eurytus the ground of his attack, though it was the real reason.

l. 363. 'In which he (Lichas) said that Eurytus was the sovereign of the throne of which he spake.' The Messenger wishes to intimate that Lichas was telling the truth in saying that Eurytus was king of Oechalia. Some MSS. read *τόνδ'*, perhaps rightly.

l. 366. *ὥς τοῦσδε*. For *ὥς* cp. O. T. 1480, *ἰ ἔλθετε ὥς τὰς ἀδελφὰς*

τάσδε τὰς ἐμὰς χέρας. οὐκ ἀφροντίστως, 'not without special care.' Iole is singled out of the captives to receive especial attention.

1. 367. μηδὲ προσδόκα τόδε. 'Nay, do not look for that.' δέ is adversative. Deianira is not to expect that Iole will enter into the position which as a captive she might be expected to take. For this the Messenger gives a reason to Deianira, with very little regard to the impression it will make upon her. He intimates, in fact, that Deianira will not receive much consideration, after the struggle it has cost to win Iole.

1. 368. ἐντεθέρμανται, = ἐντὸς τεθέρμανται, sc. ὁ Ἡρακλῆς.

11. 371, 2. πρὸς μέσῃ Τραχινίων | ἀγορῇ, 'crowded about the midst of the market-place of the Trachinians.' Lichas was *in* the midst of the ἀγορά, and the audience were round him, i. e. *near* the mid ἀγορά.

1. 373. ὥστ' ἐξελέγχειν, 'so that they can prove him wrong.'

1. 374. οὐχ ἤδομαι, 'I am sorry.' Cp. Eur. Med. 136 οὐδὲ συνήδομαι, ὦ γύναι, ἄλγεσι δώματος, κ. τ. λ.

1. 375. 'What misfortune am I in?' Cp. Aj. 314 κἀνῆρετ', ἐν τῷ πράγματος κυροῖ ποτέ.

1. 376. εἰσδέδεγμαι .. ὑπόστεγον; 'Have I received under my roof?'

1. 377. λαθραῖον, 'working in secret.' Cp. Ant. 531 σὺ δ', ἡ κατ' οἴκους ὥς ἔχιδν' ὑφειμένη | λήθουσα μ' ἐξέπινες, κ. τ. λ. ὦ δύστηνος, sc. ἐγώ. ἄρ' ἀνώνυμος. Deianira bitterly comments to herself on Lichas' affected ignorance of Iole's origin. On this the garrulous Messenger presses home once more the unwelcome truth, and adds the name.

1. 380. γένεσιν, 'in descent.' Cp. the use of φύσιν infra l. 1062 γυνῇ δέ, θῆλυς οὔσα κοῦκ ἀνδρὸς φύσιν, κ. τ. λ., where the accusative of limitation again occurs with the substantive verb. ποτέ is almost = 'in days gone by.' The word simply marks the contrast between Iole's present and her past. Cp. supra l. 301. Like Tecmessa in the Ajax, she has none to look to now but her captor.

11. 381, 2. 'Of whose origin he had not a word to say, pretending forsooth to have made no inquiry.' Cp. supra l. 317. ἱστορῶν, 'inquiring,' is the participle of the imperfect, = ὅτι ἱστορεῖ.

11. 383, 4. These two lines are an 'aside,' and not heard by Deianira. Being general in tone, it is difficult to decide whether they apply to Lichas or Heracles. In favour of the first it may be said that the preceding remarks are pointed against Lichas, not against Heracles; and that by maidens who sympathise strongly with Deianira, Lichas may be said to have acted unworthily in deceiving her. Again, it is not certain how far Heracles is a party to the deceit, and whether the words λαθραῖα κακά are applicable to him. On the other hand, the conduct of Heracles has been such as naturally to excite indignation on the part of Deianira's friends, and there is no reason why their feelings should not be

expressed in this somewhat covert manner. *ῥοινο* is a very strong word; but the Trachinian maidens are not slaves, and the generality of the expression takes something from the harshness of its application. The words *μη̄ πρέπονθ' αὐτῷ* confirm the latter view. The person of Lichas, although a herald, is not sufficiently important to justify them.

l. 386. *ἐκπεπληγμένῃ κυρῷ*, 'I am stupefied.'

l. 388. *εἰ . . θέλοις*, 'if you were to press him hard with questions.'

l. 389. *ἄπο γνώμης*, 'injudiciously,' lit. 'away from judgment.' For *ἀπό* in this sense cp. El. 1127 *ὡς σ' ἀπ' ἐλπίδων* and note.

l. 390. This line is given by the Laurentian MS., Canter and Turnebus, to the Chorus, by Hermann and subsequent editors to the Messenger, and this arrangement seems to be required by the context. It is needful that the Messenger should remain on the stage with Deianira's expressed permission; otherwise he could hardly take the part which he afterwards does in questioning Lichas. On the other hand, there is no reason why the Chorus or any of them should leave the orchestra except to accompany Deianira into the palace; which they were not likely to propose.

l. 394. *εἰσορᾶς*. There is a confusion between two constructions: (1) *ὡς εἰσορᾶς ἐμέ ἔρποντα*, (2) *ὡς ἔρποντος ἐμοῦ*. The word *εἰσορᾶς* also may be intended to draw attention to some obvious signs of departure.

l. 395. *ἐκ ταχείας*. A word (*ὀρμῆς, ὁδοῦ*) may easily be supplied, but perhaps the phrase is purely adverbial; cp. *τὴν πρώτην, τὴν ταχίστην, τὰς ἀπάσας* (Plat. Soph. 231 C), and infra l. 727 *ἐξ ἐκουσίας*. With *σὺν χρόνῳ βραδεῖ* cp. O. C. 1602 *ταχεῖ σὺν χρόνῳ*.

l. 396. *καὶ νεώσασθαι*. Hermann's conjecture **κἀννέωσασθαι* is probably right. The meaning is, 'before we have fresh interchange of talk.'

l. 398. 'And hast thou the trustworthiness of sincerity?' For *νέμεις* in this sense cp. supra l. 57, Aesch. Ag. 685 *γλῶσσαν ἐν τύχῃ νέμων*. The meaning of the line is, 'Do you tell the truth so that confidence can be placed in you?' Others read *νεμεῖς*, 'wilt thou give me the honest truth?'

l. 399. *ὦν γε* = (*νέμω ἀλήθειαν*) *τούτων ᾗ*.

l. 402. *βλέφ' ὧδε*. Cp. O. T. 1121 *δεῦρό μοι φώνει βλέπων*.

l. 403. Lichas, instead of giving an immediate answer, resents the rudeness of the Messenger.

l. 404. *τόλμησον εἰπεῖν* = 'say at once,' 'do not hesitate to tell.' Cp. O. C. 184 *τόλμα . . ἀποστύγειν*, El. 1051 *τολμᾶς ἐπαινεῖν*, Il. 13. 395. *εἰ φρονεῖς*, 'if you are aware of it.'

l. 406. *δάμαρτά θ'*. Some editors read *δάμαρτα δέ*, which is perhaps right, as such additional statements are generally introduced by *δέ*.

l. 408. For the repetition of *τοῦτο* cp. O. T. 1013 *τοῦτ' αὐτὸ . . τοῦτό μ' εἰσαεῖ φοβεῖ*, and for *σοῦ μαθεῖν*, ib. 574, 5 *ἐγὼ δέ σου | μαθεῖν δικαίῳ ταῦθ' ἄπερ κἀμοῦ σὺ νῦν*.

- l. 409. δίκαια γάρ, 'it is right I should' acknowledge this.
- l. 412. τί ποτε ποικίλας ἔχεις; 'What riddle have you devised?' Cp. infra l. 1121 οὐδὲν ξυνίημι' ὧν σὺ ποικίλλεις πάλαι.
- l. 413. τοῦτο δρῶν, sc. ποικίλλων.
- l. 415. οὐ, i.e. οὐκ ἄπει, 'not till you have answered one small question.'
- l. 417. ἔπεμψας, 'conducted;' cp. supra l. 366. And for κάτοισθα cp. infra ll. 1192, 1219.
- l. 419. ἣν ὑπ' ἀγνοίας ὀρᾶς, 'whom you regard with strangeness.' These words are difficult of explanation, and Schneidewin proposed to read, ἧς σὺ γ' ἀγνοεῖς γονάς. For ὑπό cp. El. 630 ὑπ' εὐφήμου βοῆς, Eur. Hipp. 1299 ὡς ὑπ' εὐκλείας θάνη. As Iole was not now present, the words must refer to the previous interview. We might perhaps read ἣν σὺ γ' ἀγνοεῖς ὀρῶν, 'of whom you know nothing when you have her in sight.'
- l. 420. Εὐρύτου σποράν. Cp. supra l. 316. These words are in apposition to Ἰόλην.
- l. 421. τίς πόθεν; The double question, as in the Homeric τίς πόθεν εἰς ἀνδρῶν;
- l. 422. παρών is participle of the imperfect, as ἱστορῶν in supra l. 382. Cp. El. 424 τοῦ παρόντος, ἡνίκ' ἡλίφ, κ. τ. λ.
- l. 423. As πολλοῖσιν ἀστῶν answers to ἐν ἀνθρώποισι, it is easy to supply the preposition.
- l. 426. δόκησιν εἰπεῖν, 'to mention a surmise.'
- l. 427. ποῖαν δέκησιν; 'surmise, forsooth!' Cp. Eur. Hel. 567, the only other instance of this conversational idiom in tragedy. Cp. O. T. 1145 ὦ τᾶν and note.
- l. 430. ὁ ξένος as an afterthought is placed in construction with τίς, and expresses ironical respect.
- l. 431. 'He is one who heard you say,' etc.
- l. 432. πόλις . . πᾶσα, 'a city was utterly destroyed.' πόλις, if it particularized Oechalia, could not here dispense with the article.
- l. 433. φανείς, 'having arisen,' i.e. as a fact in the life of Heracles.
- l. 435. 'It becomes not a sane man to talk nonsense to a madman.'
- l. 436. πρὸς σε τοῦ, κ. τ. λ. Cp. O. C. 250 πρὸς σ' ὃ τι σοι φίλον ἐκ σέθεν ἀντομαι, ib. 1333, Phil. 468 πρὸς τ' εἴ τί σοι κατ' οἶκόν ἐστι προσφίλης. νάπος refers to the wooded heights, where the effect of the lightning could be traced.
- l. 437. μὴ . . ἐκκλέψῃς λόγον, 'Do not cheat me of the true account.' ἐκκλέπτειν is here to 'deprive by falsehood.'
- ll. 439, 40. 'Nor one who knows not human nature, that it is not formed to take delight always in the same objects.' The nom. to πέφυκεν is τὰνθρώπων, or perhaps ἀνθρωπος, which is contained in it. This rendering suits Deianira's assumed mood better than 'the same persons are not appointed by nature to be always glad.' See below l. 448.

l. 441. *μέν* prepares the way for *ἀλλὰ* .. *ἀλλά* ll. 449-53.

l. 442. *ἐς χεῖρας*, 'with a view to resistance by force.' Cp. the common phrase, *χειρῶν ἀδίκων ἄρχειν*. *οὐ καλῶς φρονεῖ*, 'judges ill.'

l. 444. *κάμοῦ γε*, 'and certainly over me.' *οἷας γ' ἐμοῦ*, 'who is a woman as I am.' Cp. Ant. and Cleop. 4. 15 'No more, but e'en a woman and commanded | By such poor passion as the maid that milks, | And does the meanest chares.' For the attraction cp. Aj. 488 *εἴπερ τινὸς σθένοντος ἐν πλούτῳ Φρυγῶν* and note, Plat. Soph. 237 C *χαλεπὸν ἥρου καὶ οἷά γε ἐμοὶ παντάσῃσιν ἄπορον*.

l. 445. *τε* is answered by *ἥ* in l. 447, the sentence growing more disjunctive as it proceeds. Cp. Plat. Theaet. 143 C. Deianira begins as if she intended to join Heracles and Iole closely together, and then speaks of them separately.

l. 446. *μεμπτὸς εἰμί*, 'feel reproachfully,' 'am touched with a feeling of blame for.' Cp. the active use of *ὑποπτος*, *πιστός*, Porson, Hec. 1117, and supra l. 357 *ὁ ῥιπτὸς Ἰφίτου μόρος*.

l. 448. *τοῦ μηδὲν αἰσχροῦ*, 'of that which is in no way disgraceful,' i. e. because it is a failing shared by so many. *μηδ' ἐμοὶ κακοῦ τινος*, 'nor at all fraught with mischief to me.' The indefinite pronoun has an adverbial sense. Deianira is still the wife of Heracles, and not to be easily shaken from her position, in spite of supra l. 428. Cp. infra l. 550.

l. 449. *οὐκ ἔστι ταῦτ'*, 'this does not exist,' i. e. as the jealous feeling which you are afraid to wound, or that I shall blame Heracles for his conduct. For the phrase cp. Aj. 470.

l. 452. *γενέσθαι χρηστός*, 'to prove or show yourself kind.' Cp. Thuc. 3. 14 *γίγνεσθε ἄνδρες οἷουσπερ ὑμᾶς ἥ τε Ἑλλὰς ἀξιοὶ καὶ τὸ ἡμέτερον δέος βούλεται*. *ὀφθήσει κακός*, cp. Ant. 709 *ὥφθησαν κενοί*.

l. 454. *κῆρ πρόσσεστιν οὐ καλή*. The Scholiast renders *κῆρ* by *μοῖρα*, *τύχη*, but it is more probably = 'an incurable calamity.' For *οὐ καλή* cp. Aj. 1132. We might translate in colloquial English, 'is the worst thing that can happen to him.' The construction is condensed from *κῆρ ἐστιν, εἰ πρόσσεστιν*.

l. 455. 'And as for any way of escaping detection, that is impossible.'

l. 457. *καὶ μὲν δέδοικας*. Some antithesis is slightly hinted in *μέν*, such as 'if you do not fear, why have you not told me?' *οὐ καλῶς* = 'unworthily,' because without reason.

l. 458. *τὸ μὴ πυθέσθαι*, 'not to learn the whole story,' i. e. to remain in the suspense of half knowledge.

l. 460. *ἀνὴρ εἰς*. These words are added to qualify *πλείστας*. Cp. O. T. 1380 *κάλλιστ' ἀνὴρ εἰς ἐν γε ταῖς Θήβαις τραφεῖς*. The ironical limitation really strengthens the expression.—But though Heracles had been unfaithful, he had never before brought home another bride.

1. 462. ἡνέγκατο, 'had to bear,' 'received.' φέρεσθαι is generally used of carrying off a reward, or advantage of some kind; but cp. Plat. Legg. 6. 762 A ὀνείδῃ φερέσθωσαν.

1. 463. οὐδ' ἄν, sc. φέροιτο.

1. 464. ἐντακείῃ τῷ φιλεῖν. The subject is more probably Heracles than Iole, for (1) Heracles is most in Deianira's mind, and it is the loss of his affection which is likely to cause her pain,—the words ἐντεθέρμανται πόθῳ (supra l. 368) have taken hold of her; (2) nothing has been said to show that Iole had any affection for Heracles, who had, moreover, slain her father and desolated her home. Cp. l. 465. For ἐντακείῃ cp. El. 1311 μῖσός τε γὰρ παλαιὸν ἐντέτῃκέ μοι, Plat. Symp. 183 E ἅτε μονίμῳ συντακείς.

1. 465. This sympathy of Deianira is the more natural after the troubles of her own maidenhood. Cp. supra l. 25 μή μοι τὸ κάλλος ἄλγος ἐξεύροι ποτέ.

1. 468. ρείτω κατ' οὐρον, 'drift as the wind blows.' The more usual phrase is ἴτω κατ' οὐρον, as in Aesch. S. c. T. 690 ἴτω κατ' οὐρον κῦμα Κωκυτοῦ λαχόν, O. T. 1315. But ρείτω may be used of stream and wind going together, and the word is more vigorous than the purely indifferent ἴτω.

1. 469. The structure is paratactic, for, 'Though you may be false to another, you must be true to me.' πρὸς ἄλλον is, of course, used generally.

1. 471. The Chorus are curious to hear the truth; cp. Aesch. P. V. 631 ff. For μέμφεσθαι = 'to have to blame,' cp. Aesch. S. c. T. 560 τῷ φέροντι μέμψεται.

1. 473. For the commonplace cp. Frag. 320 (N.) καλὸν φρονεῖν τὸν θνητὸν ἀνθρώποις ἴσα. ἀγνώμονα is neut. plur. Cp. Aj. 1236 ποίου κέκραγας ἀνδρὸς ᾧδ' ὑπέρφρονα;

1. 474. οὐδὲ κρύψομαι, 'will not keep it to myself.' Cp. the force of the middle in ἀγγέλλομαι, 'announce from myself.'

1. 476. Observe the asyndeton. What follows is parallel to οὕτως, etc. ὁ δεινὸς ἥμερος. The article is not to be explained by mere emphasis; the passion of Heracles has been already the subject of conversation, and is prominent in the minds of the ἄγγελος and others present: supra l. 372.

1. 477. πολύφθορος, 'abounding in ruin.' The epithet brings before us the picture of a captured city. In El. 10 πολύφθορόν τε δῶμα Πελοπιδῶν τόδε the sense is somewhat different.

1. 479. τὸ πρὸς κείνου, 'what may be said in his behalf.' Cp. Dem. 981. 27 καὶ ταῦτα, ἔφη, πάντα πρὸς ἐμοῦ.

1. 480. εἶπε = ἐκέλευσε.

1. 481. δειμαίνων, cp. supra l. 89. In this passage στέρνον may be taken in the first instance as an object to the verb.

l. 483. *τήνδ'* is attracted into the gender of *ἁμαρτίαν*. 'If you consider this a sin.'

l. 484. *ἐπεὶ γε μὲν δὴ, κ.τ.λ.*, 'however, since you *are* now acquainted with all.' There is no ground for objecting to this collocation of particles. Schneidewin quotes Eur. Hec. 1259 *διδούς γε μὲν δὴ δυσγενὲς μηδὲν δίδου*.

l. 486. *στέργε*, 'take kindly to,' 'be not offended with.' Cp. Aj. 212 *στέρξας ἀνέχει*.

l. 487. I. e. 'see that you adhere to the words you have spoken.' *ἐμπέδως* contains the real predicate, and is the opposite to *μάτην*.

ll. 488, 9. Lichas, in conclusion, contrasts Heracles as an irresistible conqueror, and as conquered by his love for Iole. Such a contrast is in point here, because it brings out the worth of Heracles, and the passionateness of his present affection—both of which it is well that Deianira should remember in her conduct to him and to Iole. There is no reason for suspecting the genuineness of the lines. With *ἔφν* cp. Phil. 1052 *νικᾶν γε μέντοι πανταχοῦ χρήζων ἔφυν*. It is a weakness of nature in Heracles.

l. 490. *καί* marks the correspondence between Lichas' words and Deianira's state of mind. 'So *am* I minded' (even as you say).

l. 491. (1) 'I will not myself aggravate the mischief brought upon me,' or (2) 'I will not incur self-sought misery.' For *ἐξαρούμεθα* cp. Aj. 1066 *πρὸς ταῦτα μηδὲν δεινὸν ἐξάρης μένος*,—the middle adds the meaning of doing it by one's own powers. For *ἐπακτόν* cp. Eur. Phoen. 343 *γάμων ἐπακτόν ἄταν*, Aj. 1296 *λαβὼν ἐπακτόν ἄνδρα*, and infra ll. 536 ff.

l. 493. 'And that thou mayest also carry gifts wherewith it is meet to make return for what is given.' *προσαρμόσαι* secretly refers to the imagined adaptation of the love charm to its purpose: infra ll. 687, 767, 1051-3.

ll. 495, 6. 'Having brought so much, it is not right that thou shouldst return empty-handed.' The lines are ironical; cp. infra ll. 540-2 *τοιᾶδ' Ἡρακλῆς . . οἰκουρί' ἀντέπεμψε τοῦ μακροῦ χρόνου*, supra l. 226. For *δίκαια*, in the plur., cp. Aj. 1126.

ll. 497-530. First Stasimon. The Chorus dwell on the calamities occasioned by Aphrodite. Of these, Deianira's own life is a sufficient example, and there is no need to borrow instances from the lives of gods. As often elsewhere, the Chorus strike a note which has been already touched in the senarii; cp. supra ll. 4-40, 142-50, 441-3, 465-7.

l. 498. The line has been variously translated. (1) 'Cypris ever sweeps onward beyond limit in mighty conquering force;' in this rendering *ἐκφέρεται* is taken passively, and *σθένος* is an adverbial accusative. Compare the intransitive use of the active voice in Il. 23. 376, 759. Or (2) 'Cypris ever carries off great might of victory.'

Cp. Hdt. 4. 129 fin. 6. 103. The middle voice = 'carries off for herself' In favour of (1) it may be said that it is in better keeping with the style of the ode, and that *σθένος* applies more to the act than to the result of victory. But one should perhaps read *νικῶσ' αἰεί*.

1. 499. *τὰ μὲν θεῶν*. Cp. supra l. 444 and Ant. 789 *οὔτ' ἀθανάτων φύξιμος οὐδεῖς*. For the expression *τὰ θεῶν* cp. El. 261 *τὰ μητρὸς*, O. C. 268 *τὰ μητρὸς καὶ πατρὸς*.

1. 500. *παρέβαν*. The thought that they are omitted is subsequent to the action of omitting them; hence the aorist. For similar uses of the aorist cp. Aj. 693 *ἔφριξ' ἔρωτι* and note, Aesch. Suppl. 538 *μετέσταν*.

1. 502. *Ποσειδάωνα*, in his loves for Amymon, Tyro, etc.

1. 504. *ἄρα* connects the instance to be dwelt upon with the general truth.

1. 505. **τίνες ἀμφίγυνοι*. *τίνες* was added by Hermann, who observes that it may have been lost from the repetition of the letters *τιν*. The question is indirect, implying *λέγω*, or *ἐρῶ*. *ἀμφίγυνοι*, (1) 'armed at all points.' Each combatant was like a spear, sharpened both ways (the usual meaning of *ἀμφίγυνος*), ready to make and to parry various forms of attack. Others, (2) 'two vigorous combatants.' *κατέβαν*, sc. *εἰς τὸ μέσον*. Hor. Od. 3. 1. 11 'descendat in campum,' infra l. 514. Motion towards a central point is 'down,' as motion from a centre is 'up,' in Greek generally.

1. 506. 'Who went through the hard-fought struggle, mid showering blows and clouds of dust.' The addition of *παν-* intensifies the force of the adjective, as in *πάγκαρπος*, *παμμίαρος*, etc. *ἄεθλα*. This word in the plural is sometimes equivalent to *ἄθλος*, e.g. Phil. 508 *πολλῶν δυσόιστων πόνων ἄθλα*. For *ἄεθλ' ἀγώνων* cp. supra l. 20 *ἀγῶνα . . μάχης* and note.

1. 508. *ποταμοῦ σθένος*, 'a mighty river.' An Epic expression; cp. Il. 18. 607 *ποταμοῖο μέγα σθένος Ὠκεάνοιο*, ib. 13. 248 *σθένος Ἰδομενῆος*. *τετραόρου*, 'four-footed.' The epithet is commonly used of *ἵπποι* = yoked four-together, or of a chariot, 'drawn by four horses.' Sophocles uses it in a new sense, as though the legs were *ἵπποι*. The word is applicable to combatants, especially in a race; hence, perhaps, it is used here even in this strange application. It is far more expressive of nimble motion than *τετράπους* could be.

1. 509. *φάσμα*. The word is in apposition to *σθένος*. Like our word 'apparition,' it implies something which produces a strange impression through the eye. Cp. infra l. 836, 7 *ὑδρας . . φάσματι*. For *ταύρου* cp. Il. 21. 235 *μεμυκὼς ἦν τε ταῦρος*, also supra l. 11 and note.

1. 510. *ἀπ' Οἰνιαδᾶν*. Cp. El. 701 *εἰς ἀπὸ Σπάρτης*. Each competitor in any contest had a city, and hence Achelous is said to hail from the city at his mouth, where he was no doubt worshipped. For Thebes as the city of Bacchus cp. Ant. 153.

1. 511. **παλίντονα**. The epithet is generally explained of a bow like the Scythian, of which the ends turned outwards. And so the bow of Heracles is represented, e.g. in the Pompeian wall-paintings. But the word rather means 'elastic,' i.e. 'drawing against that which draws it.' Cp. Heracl. frag. 52 B *παλίντονος ἄρμονίη κόσμον, ὅκωσπερ τόξου καὶ λύρης*, Il. 8. 266.

1. 512. **λόγχας**. The plural, though it need not be pressed to mean more than one spear, is perhaps used with reference to the δύο δοῦρε carried by the Homeric warrior. *τινάσσω* refers especially to **ρόπαλον**: the meaning must be modified when applied to **τόξα** and **λόγχας**.

1. 513. **ἀολλεῖς**, 'with collected might.' The combatants, one a monster with horns and four limbs, the other armed with bow, lance, and club, are compared to hosts. There is the same straining of language in **ἀολλεῖς** as in **τετραόρου**. Cp. Milton, Par. L. 2. 636 ff., where Satan is compared to a fleet at sea. For *ἰέμενοι* cp. O. T. 1242.

1. 514. **μόνα**. It was usual to have more than one *ἀγωνάρχης* (Aj. 571).

1. 515. **εὐλεκτρος** . . **Κύπρις**, 'Cypris, the giver of fair brides.' So *εὐχλοος Δημήτηρ* is Demeter, who possesses, and can therefore give abundant herbage. *ῥαβδονόμει*, 'moved the guiding wand.' The *ῥαβδονόμος* or *ῥαβδοῦχος* was not necessarily the umpire or *βραβεύτης*, but the regulator of the contest. Cp. Plat. Protag. 338 A *πείθεσθέ μοι ῥαβδοῦχον καὶ ἐπιστάτην καὶ πρύτανιν ἐλέσθαι, ὃς ὑμῖν φυλάξει τὸ μέτριον μῆκος τῶν λόγων ἑκατέρου*.

1. 517. **τόξων πάταγος**, i.e. the twang of the bowstring, and the whizz and thud of the arrow.

1. 519. **ἀνάμιγδα**. The more usual form is *ἄμμιγα*.

Il. 520, 1. The 'schema Pindaricum' does not occur elsewhere in Sophocles, though instances are quoted from Euripides, e.g. Ion 1146 *ἐνῆν—ὑφαί*. An obvious parallel is Hes. Theog. 321 *τῆς δ' ἦν τρεῖς κεφαλαί*. Where this occurs in Attic the verb invariably precedes the substantive. *ἀμφίπλεκτοι* [*κλίμακες* are 'ladders made by turning (limbs) around;'] literally, 'intertwined ladders.' The *κλίμαξ* is a particular figure in wrestling, a 'scaling grip.' (Ovid, Met. 9. 54.) The monster is perhaps imagined as assuming various shapes, as in supra Il. 11-14. For the epithet cp. Hdt. 3. 78 *συμπλακέντος δὲ Γωβρύεω τῷ Μάγφ*.

Il. 521, 2. **μετώπων** . . **πλήγματα**, 'blows given by the forehead,' i.e. on the part of Acheloüs. **στόνος** is not the groan of pain, but of 'rage and extreme toil.' Cp. the lion in Homer, Il. 20. 169 *ἐν δέ τέ οἱ κραδίη στένει ἄλκιμον ἦτορ*.

1. 524. **τηλαυγεί**, 'far-glancing,' i.e. 'a hill which carries the sight to a distance,' rather than merely 'far-seen.'

1. 526. This line is remarkable in the mouth of maidens, and it is

clear that there was some difference in the reading even as early as the Scholiasts, one of whom gives the interpretation, ἐγὼ παρείσα τὰ πολλά, τὰ τέλη λέγω τῶν πραγμάτων (i. e. ἐγὼ δὲ τὰ τέρματ' οἷα φράζω, which, however, cannot be the true reading). The text implies that the Chorus—though young themselves—feel a mother's tenderness for the youthful Deianira; i. e. they do not speak in their own character so much as in the character of a matron, which for the moment they assume. So the Argive women speak to Electra, μάτηρ ὥσεί τις πιστά El. 234. And the leader of the Chorus addresses her sister maidens with ᾧ παῖδες infra l. 821.

l. 527. ὄμμα νύμφας. The periphrasis is used because the interest of Deianira in the contest would be shown in her eyes. Cp. Aj. 140 πτηνῆς ὡς ὄμμα πελείας.

l. 528. *ἐλεινόν, 'deserving pity,' because filled with doubt and anxiety. ἀμμένει. The use of the verb without an accusative is remarkable. A lacuna has been suspected here.

l. 529. 'And quickly is she gone from her mother's side.' The contest is ended, and Deianira has left her mother for a husband. There was no need to dwell on the end of the contest which is known. The Chorus merely point out the effect on the life of Deianira: she left her mother's side like a strayed heifer, and her life has been one of wandering and loneliness. Metaphors like that in πόρτις are not uncommon in Greek, e. g. Eur. Hec. 144 πῶλον ἀφέλξων σῶν ἀπὸ μαστῶν. For some points in the above description cp. Lubke's Hist. of Art, vol. i. p. 175 of Eng. Trans.

ll. 531-632. Third Epeisodion. Deianira enters from the palace and relates to the Chorus how Nessus gave her a love-potion, and that she is about to send to Heracles a garment anointed with it. The Chorus advise her to act cautiously. She gives the garment to Lichas, who departs on his way to Heracles, and re-enters the palace.

l. 532. ὡς ἐπ' ἐξόδῳ, 'with his departure in view.' Cp. El. 1322 ὡς ἐπ' ἐξόδῳ κλύω | τῶν ἐνδόθεν χωροῦντος.

l. 533. For the masculine form, which seems to occur more frequently when women are speaking to women, cp. supra l. 151, El. 313.

ll. 534, 5. τὰ μὲν .. τὰ δέ. These words are to be taken adverbially, and not as antecedents to the relative. οἷα πάσχω, 'the treatment I receive.' With this Deianira commences.

l. 536. οἶμαι δ' οὐκέτι, sc. κόρην εἶναι. The words are a reflection called up by the word κόρην, and hence are introduced by δέ.

l. 537. παρεισδέεγμαι. Cp. Aj. 742 μὴ ᾿ξω παρήκειν. παρά means inadvertently, as if brought in past a barrier which should have excluded it.

l. 538. 'A purchase bringing ruin to my heart,' or 'in which my heart

is ruined.' The language is adapted to the simile. The meaning is the same whether we take *λωβητόν* = *δ* *λωβᾶται* (mid.) or *ἐν* *ᾧ* *λωβᾶται* (pass.). See above l. 357 *ῥιπτός* . . *μόρος*, and note. *τῆς ἐμῆς φρενός* is a periphrasis like *ἡ ἐμὴ ψυχὴ* in Ant. 559. Hermann and others seem to explain the words, 'a cruel return for my faithfulness of soul.'

ll. 539, 40. 'And now we are here to be embraced, two beneath one coverlet.' The meaning requires *ἐν ὑπαγκάλισμα ὑπὸ τῆς αὐτῆς χλαίνης*. *μίμνομεν* is perhaps used with the idea of awaiting the return of Heracles. For *ὑπαγκάλισμα* cp. Ant. 650 *ψυχρὸν παραγκάλισμα*.

l. 541. *ἡμῖν* is to be taken with *πιστὸς κἀγαθός*, as ethical dative. 'Our kind and faithful Heracles.' *καλούμενος* = 'hitherto so reputed in the world.' [Prof. Jebb takes *ἡμῖν* with *καλούμενος* = *δν ἡμεῖς ἐκαλοῦμεν*.]

l. 542. *τοῦ μακροῦ χρόνου*. The time is put for the service rendered in the time (as in *μηνὸς μίσθον*), i. e. = *τῆς χρονίας οἰκουρίας*. For *οἰκούρια* cp. Eur. H. F. 1373 *μακρὰς διαντλοῦσ' ἐν δόμοις οἰκουρίας*.

l. 543. *οὐκ ἐπίσταμαι*. Cp. Ant. 686 *μήτ' ἐπισταίμην λέγειν*.

l. 544. *νοσοῦντι* . . *πολλά, κ.τ.λ.*, 'though sick oftentimes of this disease.' Cp. supra l. 445. The cog. acc. is more common than the dative.

l. 545. *αὖ* brings out the contrast between the two cases. It is one thing for Heracles to give his love to others, and another that he should bring the object of his affections to dwell with him in the same house as Deianira. She cannot bear this insult even if she cannot resent it. The article with the infinitive gives a tone of expostulation to the speech, as in Ant. 78 *τὸ δὲ βία πολιτῶν δρᾶν ἔφυν ἀμήχανος*.

ll. 547, 8. *τὴν μὲν . . τὴν δέ* = 'in the one case—in the other.' With *ὦν* supply *τῶν μὲν*. The plural is used to suit the general tone of the assertion.

l. 549. *ὑπεκτρέπει πόδα*, 'turns aside.' The nominative is either (1) *ὀφθαλμός*: for this metaphor cp. Aesch. S. c. T. 623 *ποδῶκες ὄμμα*: or (2) the person implied, *ὁ ὄρων*. The former (1) is more poetical. Cp. Plat. Symp. 195 E.

l. 550. 'This then is my fear.' The words which follow give a clearer expression to her apprehensions. *ἀνὴρ*, 'mate,' 'husband,' is opposed to *πόσις*, 'lord.'

l. 554. *λυτήριον* † *λύπημα*. If the text be sound, *λυτήριον* would seem to be used in a passive sense, as *σωτήριον* is in O. C. 487. The meaning would then be, 'how I have a means of removing the annoyance.' But it is not likely that *λυτήριον* should be used in such a sense, and as it is impossible to give the word the ordinary active meaning, it is natural to infer that the text is corrupt. *νόημα* would give a good sense. 'How a thought of mine provides release.' Cp. infra l. 578, Hom. Od. 14. 273. For a similar corruption cp. supra l. 331.

ll. 555, 6. *παλαιόν* = 'given long ago.' *ἀρχαίου* . . *θηρός*, 'of the centaur in time past.' *ἀρχαῖος* is perhaps used here, as in O. C. 110

ἀρχαῖον δέμας, of what existed in time past, but does not exist now. The repetition, παλαιὸν . . . ἀρχαῖον, marks the distance of Deianira's bridal from the present, 'rather like a dream than a remembrance.' For ποτέ, which is to be taken closely with the substantive δῶρον, cp. O. T. 1043 ἡ τοῦ τυράννου τῆσδε γῆς πάλαι ποτέ;

l. 558. ἐκ φόνων may be (1) 'after his slaughter,' i.e. after he had received the fatal blow (cp. El. 11), or (2) 'out of his wounds or wounded body' (Aj. 546 νεοσφαγῇ φόνον). The opposition of παρά and ἐκ, which can hardly be unintentional, is in favour of the last interpretation. Bergk conjectures ἐκ φονῶν (cp. infra l. 573).

l. 559. ποταμόν is strictly speaking acc. of the space over which Nessus carried men. Cp. ὁδὸν ἡγεμονεύειν.

ll. 560, 1. The real emphasis is on πομπίμοις and νεώς. Nessus did not convey the passengers by ship—and a ship is impelled in two ways, by oars and a sail. The subordinate part of the sentence is not very carefully worked out, for the accusative to ἐρέσσω is indistinct (the construction points to βροτούς, but ναῦν is really required), and ἐρέσσω is not applicable to λαίφεσιν. Cp. El. 435, 6.

l. 562. τὸν πατρῶν . . . στόλον. Cp. O. C. 1400, 1 οἷον ἄρ' ὁδοῦ τέλος | Ἀργούς ἀφαρμήθημεν. 'On that journey on which my father sent me.'

l. 563. ξὺν Ἡρακλεῖ. The preposition is not required with ἐσπόμεν, but marks the close relation of Deianira and Heracles.

l. 564. ἦν, third pers. sing., is the MS. reading. For the loc. dative cp. El. 174 and note. ἦ'ν (ἦ, 1st pers., ἐν) is Cobet's conjecture. The place in the middle of the stream, which made her helpless, is a link in the chain of Deianira's sensations.

l. 566. ἐπιστρέψας. The middle voice is more common. Here it is not difficult to supply τόξον or βέλος. χεροῖν may be either ablat. genitive or instrumental dative. For the former, which is preferable, cp. O. C. 1515 στράψαντα χεῖρὸς τῆς ἀνικήτου βέλη.

l. 568. στέρνων. The genitive is due to the δια- in διερροΐζησεν. ἐκθνήσκων, 'breathing his last.' The word recalls Deianira's impression, which had moved her pity, of the faint utterance of the weird creature, then at the point of death,—'his death upon him, but not dead.'

ll. 570, 1. τῶν ἑμῶν . . . πορθμῶν. For the subjective genitive cp. O. T. 572, 3 τὰς ἐμὰς . . . Λαῖον διαφθοράς.

ll. 572, 3. ἀμφίθρεπτον . . . σφαγῶν, 'the clotted gore of my wound.' σφαγῶν is a possessive genitive with αἷμα.

ll. 573, 4. 'At the place where (1) the nature of the Lernaean hydra tinged the dark arrow,' i.e. where a dark tinge shows the trace of the poison in which the arrows were dipped. The blood affected by the venom would be preternaturally dark and clotted. ἰούς may refer

to the whole number of arrows tinged with poison; but cp. supra l. 512 λόγχας. For the periphrasis cp. supra l. 509 φάσμα ταύρου. Others take θρέμμα to mean 'the secretion,' i.e. ἰός, ὃν ἔτρεφεν ἡ Ἰδρα. See infra l. 834.

ll. 576, 7. ὥστε μήτινα .. στέρξει. This use of ὥστε μή with the indicative seems inexplicable except by a change of construction. Hermann and some MSS. read στέρξαι, but this requires κείνον. Cp. Shilleto, De Falsa Leg. Appendix, p. 219. For the pleonasm contained in ἀντὶ σοῦ πλέον cp. Ant. 182 μείζον' .. ἀντὶ τῆς .. πάτρας.

l. 578. τοῦτ' ἐννοήσας, 'bethinking me of this.' The word gives some support to the conjectured reading νόημα in l. 554. δόμοις is perhaps 'a cabinet' or 'chest;' cp. Eur. Alc. 160 κεδρίνων δόμων.

l. 580. χιτῶνα, i.e. an inner garment worn next the skin. With ἔβαψα supply αὐτῷ. προσβαλοῦσ' ὅσα, κ.τ.λ., 'adding all that,' etc. It is not certain what the addition was; for the language is indefinite, and may refer to a charm, or to some additional drug, or some mode of mingling it. For the importance of minute circumstances in any ceremony cp. O. C. 469 ff.

ll. 582-4. κακὰς δὲ τόλμας .. φίλτροις δέ. The two ideas are contrasted. For a similar double use of δέ cp. O. C. 1014, 5 ὁ ξείνος, ὦναξ, χρηστός· αἱ δὲ συμφοραὶ | αὐτοῦ πανώλεις, ἄξια δ' ἀμυναθεῖν.

l. 583. τὰς τε τολμώσας, i.e. τὰς γυναῖκας τὰς τολμώσας κακὰς τόλμας.

ll. 584-7. The accumulation of hypothetical sentences shows the hesitation of Deianira in this new venture.

l. 585. τοῖς ἐφ' Ἡρακλεῖ, 'aimed at Heracles.' Deianira will not in any way attempt to injure Iole, but merely to keep for herself the first position in the affections of Heracles.

l. 587. εἰ δὲ μή, 'but if otherwise,' i.e. εἰ δοκῶ πράσσειν μάταιόν τι. When Lichas appears, Deianira's eagerness carries her beyond this hesitating mood, and she forgets the dissuasion of the Chorus.

l. 588. πίστις, 'ground of confidence.'

l. 589. οὐ .. κακῶς implies very reserved approval; cp. Fr. 154 (N.) 2 ἔχοιμ' ἂν αὐτὸ μὴ κακῶς ἀπεικάσαι.

ll. 590, 1. 'So much confidence I do feel, that in my mind I am convinced, but I have never yet made proof of the plan.' γε limits the assent given to εἴ τίς ἐστι πίστις. ἔνεστι, sc. τῷ βουλευμάτι or μηχανήματι. πείρα is either (1) dat. in regimen, 'I have not made acquaintance with the proof of it,' or (2) dat. of manner, 'experimentally,' sc. τῷ βουλευμάτι.

l. 593. γνώμα, 'a means of judging,' i.e. οὐκ ἂν γνοίης. Cp. supra l. 382.

l. 594. ἀλλ' αὐτίκ' εἰσόμεσθα. Deianira is thinking of the return of Heracles, which she represents to herself as nearer than it really is. The words mark her unconsciousness of what is coming. τόνδε is Lichas.

1. 595. ἐλεύσεται, sc. ὁ Λίχας ὡς τὸν Ἡρακλέα. [This future is rare in Attic: it occurs in O. C. 1206, twice in Aesch., and once in Lysias.]

1. 596. μόνον .. στεγοίμεθα, 'only let me be carefully screened on your part.' Deianira expresses a wish and not a command—the earnestness is increased by the use of the passive voice.

1. 597. Deianira is really less scrupulous than she wishes to appear even to herself. She has no thought that harm will come to Heracles, but she is wholly uncertain as to the operation of the φίλτρον, and, provided she can be sheltered in secrecy, her passion makes her blind to possibilities. αἰσχύνῃ πεσεῖ nearly = ἐς αἰσχύνῃν, 'fall into shame.' For the dative cp. Aj. 759 πίπτειν .. δυσπραξίαις.

1. 599. τῷ μακρῷ χρόνῳ, 'by reason of the long time,' sc. that we have spent upon our mission.

1. 600. αὐτὰ .. τὰῦτα, i.e. τί χρή σε .. λέγειν, which is further defined in 1. 602. 'I have been making preparations for this very object, while you have been talking,' etc.

1. 602. τόνδε γ' εὐϋφῇ. Some editors, objecting to the γε, read ταναϋφῇ. But the γε is not without force, inasmuch as it implies that the message to Heracles has taken the particular form of this present, and εὐϋφῇ is more natural, as calling attention to the fineness and beauty of the work, than ταναϋφῇ, which merely describes the shape or size. Moreover ταναϋφῇ occurs in Hesychius only, and there is nothing to show that it is quoted from this passage.

1. 604. φράζε, 'warn him.'

1. 607. ἔρκος ἱερόν, 'sacred enclosure,' within which a fire would be kept burning. ἐφέστιον σέλας, 'hearth-lit flame.' This has been supposed to refer to the domestic as opposed to the sacrificial flame, but cp. ἐστίαν in infra 1. 658.

1. 608. *φανερὸν with δείξῃ, *ἐμφανής with σταθείς. 'Till stationed in their presence he have shown it openly.'

1. 611. πανδίκως must be taken closely with σωθέντα = 'in perfect safety.' Cp. supra ll. 291-7. The word is again 'ironical.'

1. 612. στελεῖν, 'to array.' Cp. Eur. Bacch. 827, 8 ΔΙ. ἐγὼ στελῶ σε, δωμάτων εἰσω μολών. ΠΕ. τίνα στολήν; ἢ θῆλυν; ἀλλ' αἰδώς μ' ἔχει. Deianira's imaginary vow is suggested by the ἀγνὰ θύματα of 1. 287.

1. 613. καινῷ καινόν. The words are thrown together by a common idiom (Aj. 467), and therefore the meaning of καινόν is not to be pressed. It does little more than give additional force to καινῷ ἐν πεπλώματι. But at this sacrifice Heracles may be said to wear the new aspect of a triumphant conqueror, whose labours have come to an end. It is long since he has had occasion to offer sacrifices of thanksgiving.

11. 614, 5. (1) 'Which his eye, that lights on this protecting seal, will

easily discern.' δ is governed, *κατὰ σύνεσιν*, with the whole sentence, and *εὐμαθές* seems to have an active meaning and to be taken with *ὄμμα*. *σφραγίδος ἔρκει* is simply a safeguard consisting of a seal, without any reference to the bezel or its rim: *ἔρκος* being used in the Homeric sense (*ἔρκος Ἀχαιῶν*). For the active sense of *εὐμαθές* we may find a parallel in *εὐσεβής*. (2) *ἐπὶν μαθήσεται* *cj.* Billerbeck. *εὐμαθές* is then passive, and denotes the instantaneous recognition by Heracles of his own seal. But against this conjecture we may urge the tautology of *εὐμαθὲς μαθήσεται*. Cp. *El.* 1223.

l. 616. *νόμον*, 'principle (of conduct),' as in *Ant.* 191 *τοιιοῖσδ' ἐγὼ νόμοισι τήνδ' αὖξω πόλιν*. *Infra* l. 1177.

l. 617. Lichas had gone beyond his office in giving the false account of Iole without any instructions to do so from Heracles. *Supra* ll. 479-483.

l. 620. *πομπεύω τέχνην* = *χρῶμαι πομπίμῃ τέχνῃ*, i.e. the adjective which gives a definite meaning to *τέχνη* is contained in the verb; cp. *El.* 406 *τυμβεῦσαι χολάς*. The chief stress is on *βέβαιον*, 'if this art of guide and messenger be securely mine.'

l. 621. *ἐν σοί*, 'in your case,' i.e. in this task imposed upon me by you. Cp. *Aj.* 1315 *ἐν ἐμοὶ θρασύς*. *γε* really gives its emphasis to *σοί*.

l. 622. *ἄγγος* is the vessel which contains the robe, *infra* l. 692. *ὥς ἔχει*, i.e. with the seal unbroken.'

l. 623. 'And to fit to it' (the *ἄγγος*), i.e. to add with equal fidelity, 'a true account of the words you use.' For *ἔχεις* cp. *El.* 934, 5 *λόγους | τοιοῖσδ' ἔχουσα*, *Ant.* 635, 6 *σύ μοι γνώμας ἔχων | χρηστὰς ἀπορθοῖς*. Another possible rendering is, 'And fit thereto the verbal confirmation you provide me.' The instructions of Deianira for the careful preservation and the use of the robe would be an additional confirmation that the robe came from her.

l. 628. The emphasis is really on *φίλως*, but *αὐτήν* occupies the first place, owing to the verbal opposition between Iole and the reception of Iole, such as often occurs with *αὐτός*. It has here a pathetic force.

l. 629. Supply *ἐδέξω οὕτω φίλως*.

ll. 630, 1. 'I fear it is too soon for you to speak of my affection when we do not yet know whether there be any affection on his side for me.'

l. 632. *εἰδέναι τάκειθεν εἰ ποθούμεθα (ἐκεῖ)* is said by the same idiom as *εἰδέναι τινά*, *εἰ κάμνει*, and the like.

ll. 633-662. Second Stasimon. The Chorus invite all the countries round the Melian gulf to rejoice with them at the approach of Heracles, whose triumph the flute will soon proclaim. He comes long waited for to her who pined in thought for him. Let not his vessel tarry,

let the charm of Nessus work, to bring him home.—Here, as so often in Sophocles, the Chorus break out into the most joyful strain immediately before the ‘change from good fortune to bad.’

l. 633. ναύλοχα is best taken as an adjective with λουτρά, ‘O ye who dwell by the hot springs near the haven and the rock, and by the heights of Oeta.’ The allusion is to Thermopylae, where there was an altar to Heracles, Hdt. 7. 176.

l. 634. πάγους is not merely the summit of Oeta—as πάγος infra l. 1190—but the rocky region to the N. and E. of the mountain.

l. 635. μέσσαν, ‘central,’ because surrounded by the lands of Euboea, Trachis, and Phthiotis.

l. 636. λίμναν, ‘water.’ The word may have been chosen to describe a land-locked sea. So perhaps λίμνην .. Γοργῶπιν in Aesch. Ag. 302.

l. 637. ἀκτάν. The word signifies a jutting foreland, or cliff, such as elsewhere, as in Salamis and at Artemisium in Euboea, was dedicated to the Divine huntress. Cp. supra l. 212 Ὀρτυγίαν and note.

l. 638. The reference is to the Amphictyonic council, which met at ‘Pylae.’ Cp. Hdt. 7. 200, 201.

l. 639. καλεῖνται is possible. Cp. l. 659 ἔνθα κλήζεται θυτήρ, O. T. 1451, Eur. Or. 331 ἵνα μεσόμφολοι λέγονται μυχοί, Pind. Nem. 9. 41 ἐνθ’ Ἀρέας πόρον ἄνθρωποι καλέουσιν. But κλέονται is to be preferred; for in such a context καλεῖνται would more naturally mean ‘are summoned.’ κλέονται differs from καλέονται only by the loss of α, which in uncial writing might be added through *dittographia* of λ; καλ from κλλ from κλ. Translate, ‘Where are the famous gatherings of Hellenes in the council of Pylae.’

l. 640. καλλιβάας, ‘with lovely sound.’ For βοή, used of musical sounds, cp. Il. 18. 495 αὐλοὶ φόρμιγγές τε βοὴν ἔχον.

l. 641. ἀναρσίαν, ‘unwelcome,’ ‘harsh.’ The sound of the flute will harmonize well with the present mood of the Chorus. Supra l. 217.

ll. 642, 3. ὑμῖν .. ἐπάνεισιν, ‘will mount for you.’ The notes will rise high and clear. ἀλλὰ θείας .. μούσας, ‘sweet as the lyre of the heavenly muse.’ The lyre and the flute are commonly opposed as the instruments of Apollo and Dionysus: but in this case the opposition will be forgotten in the gladness and joy of welcome. ἀντίλυρον is a compound like ἀντίθεος, ἀντίπετρος, etc. The gen. is governed by λύρας in ἀντίλυρον.

l. 644. ‘Alcmena’s son begotten of Zeus.’ The τε after Ἀλκμήνας is omitted, as in the Triclinian reading, for the sake of the metre.

l. 645. πάσας is not = παντοίας, but is rather used in an intensive sense = ‘supreme.’ For σεῦται perhaps σοῦται should be read.

l. 647. δὲν ἀπόπτολιν εἶχομεν, i. e. ‘who though ours was far from us.’

There is a slight oxymoron in the phrase which is stronger than *ὅς ἦν ἀπόπολις ἡμῶν* would have been.

1. 648. *δυοκαιδεκάμηνον*. Heracles had been absent fifteen months. But the time of chief anxiety had been the last twelve months, for Deianira knew this to be the year on which the issue of the fate of Heracles hung. Cp. especially *infra* ll. 824-6 *ὁπότε τελεόμηνος ἐκφέρει | δωδέκατος ἄροτος, κ. τ. λ.*

1. 649. *πελάγιον*. The expression is metaphorical, and does not signify that the Chorus imagined Heracles to be on the sea, but merely that he was as far beyond their 'ken' as a ship that has sunk below the horizon. Cp. *supra* l. 100. For such a metaphorical sense of *πέλαγος* cp. O. C. 663 *μακρὸν τὸ δεῦρο πέλαγος*.

1. 650. The hiatus before *οἱ* (= *σφοι*) is retained from epic poetry.

1. 651. *καρδίαν* is acc. of the 'part affected' with *ἄλλυτο*.

ll. 654, 5. *οἰστρηθείς*, 'stung into fury.' The meaning is that the outbreak of war (with Oechalia) has shown where Heracles is, and so released the Chorus from suspense, while it has been a step towards bringing him home and releasing him from his toil. For the language cp. Aj. 706 *ἔλυσεν αἰνὸν ἄχος ἀπ' ὁμμάτων Ἄρης*, Il. 13. 444 *ἀφίει μένος ὄβριμος Ἄρης*. The phrase *ἐπίπονον ἀμέραν* is formed on the analogy of *δούλιον ἡμαρ*, and the like. For the construction of *ἐξέλυσ'* cp. O. T. 35 *ἐξέλυσας .. δασμὸν*. The 'day of toil' is the succession of toil which has weighed on Heracles, and through him on Deianira and the Chorus; *supra* l. 34.

1. 655. *πολύωπον ὄχημα*, lit. 'the many-oared car.' Heracles had to cross from Euboea to Trachis.

1. 657. *ἀνύσειε*. The optative follows the previous optative, and perhaps in this case continues the expression of desire.

ll. 658, 9. *νασιῶτιν ἐστίαν | ἀμείψας*, 'leaving the island-hearth,' sc. of Zeus Ceneus. The word *ἀμείψας* implies the crossing from one land to another. Cp. Phil. 1262. *κλήζεται*, sc. in the report of Lichas.

1. 660. *πανάμερος*, 'all day long,' i. e. 'without breaking his journey.' The Chorus wish Heracles to come with the expedition of desire. But it may also be translated 'all docile,' by deriving the word from *ἡμερος*.

ll. 661, 2. 'Steeped in the full anointing of persuasion at the Centaur's precept.' *παγχρίστω* is to be taken as a substantive, i. e. *φαρμάκῳ* or *κράσει* is supplied;—[unless we follow Dindorf in reading *παγχρισμῶ*]—and *προφάσει* seems to have the etymological sense 'fore-speaking,' as *πρόφατος* in Pind. Olymp. 8. 16 means 'proclaimed.' Cp. Hdt. 6. 129 *ἡ κυρὴ τῶν ἡμερέων τῆς .. ἐκφάσιος αὐτοῦ Κλεισθέneos*. For *συγκεράννυμι* of conciliating affection cp. Hdt. 4. 152 *φιλαὶ μεγάλαι συνεκρήθησαν*, Pind. Pyth. 5. 20 *τεῦ τοῦτο μὲν γνόμενον φρενί*.

ll. 663-820. Fourth Epeisodion. Deianira enters from the palace,

full of alarm. The wool with which she anointed the garment has burnt away when exposed to the sun. Hyllus arrives and reproaches Deianira bitterly for the pain which she has brought upon Heracles. Deianira passes silently into the palace.

l. 663. *περαιτέρω*, 'all too far.' The comparative of this word has a very forcible significance, for *πέρα* in the positive implies 'beyond.'

l. 666. *εἰ* here and supra l. 176 seems to mean 'to think that perchance.' The use is the same as in Phil. 376 *εἰ τὰμὰ κείνος ὄπλ' ἀφαιρήσοιτό με*, though more uncertainty is expressed in the present passage. Cp. also El. 767, 8 *λυπηρῶς δ' ἔχει, | εἰ τοῖς ἐμαυτῆς τὸν βίον σῶζω κακοῖς*.

l. 668. *οὐ δὴ τι*, sc. *λέγεις*; *οὐ δὴ* introduces a question about something which is suspected, but is either too good or too bad, or altogether too strange, to be at once believed; cp. infra l. 876, Phil. 900 *οὐ δὴ σε δυσχέρεια τοῦ νοσήματος, κ. τ. λ. τῶν σῶν Ἡρακλεῖ δωρημάτων*, 'touching thy gifts to Heracles.' The genitive is not merely one of connection = 'of,' but has a wider sense, as if with *περί*. For the dative with the verbal noun cp. supra l. 603 *δώρημ' ἐκείνῳ τάνδρῃ*.

ll. 669, 70. *προθυμίαν | ἄδηλον ἔργου .. λαβεῖν*, 'to be zealous in a matter without sure warrant.' The adj. belongs in sense rather to *ἔργου*: cp. infra ll. 817, 8 *ὄγκον ὀνόματος .. μητρῶν*, Aj. 860 *πατρῶν ἐστίας βάθρον. προθυμίαν λαβεῖν* is the first moment of *προθυμίαν ἔχειν*. For the whole phrase cp. Ant. 301 *παντὸς ἔργου δυσσέβειαν εἰδέναι*.

ll. 672, 3. 'The issue has been such, that when I have told you, it will be a marvel beyond your expectation to hear.' *ὑμῖν* goes with *θαῦμα*, *μαθεῖν* with *ἀνέλπιστον*. Another inf. (*εἶναι*) is dropped or absorbed.

l. 674. *ἐνδυτήρα*. Cp. Aesch. Eum. 1028 *φοινικοβάπτοις ἐνδυτοῖς ἐσθήμασιν*. 'Ἐνδυτός non simpliciter quod induitur significatur, sed quod ornatûs causa,' Herm. loc. cit., who compares Eur. Iph. Aul. 1073, 4 *ἐνδύτ' ἐκ θεᾶς δωρήματα* (of the arms of Achilles), Troad. 258. For the termination *-τήρ* applied to an article of clothing cp. *ζωστήρ*.

l. 675. *ἀργῆτ'*, i. e. *ἀργῆτι*, cp. O. C. 1436 and note. If *ἀργῆτ'* = *ἀργῆτα* in agreement with *πέπλον*, it could only mean, 'I made the garment white with anointing it.' The whiteness of the wool was a proof of its cleanliness and purity from other stains. *εύρου* also implies the excellence of the wool. The two adjectives give emphasis to this notion. Cp. O. C. 475.

ll. 676, 7. *πρὸς οὐδενὸς | τῶν ἔνδον*, 'by nothing in the house' (neut.). The wool had not been touched by anything in the house which might account for its consumption. *φθίνει*. Observe the return to the indicative, where a participle corresponding to *ἔδεστόν* would have been more regular.

l. 678. *ψῆ*. The intransitive use of this word is remarkable; it may

be intended to mark the fact that the wool withered by some internal force, and was, in fact, 'self-wasted.' The word prepares the way for ll. 698, 700. *κατ' ἄκρας σπιλάδος*, 'on the top of the stones,' (*σπιλάς* collective). We may suppose the courtyard, where Deianira had thrown the wool, to have been roughly paved with stones.

ll. 680-2. For *ὁ θήρ . . Κένταυρος* cp. Eur. H. F. 465. *πονῶν | πλευρὰν πικρὰ γλαγχίνι, προὔδιδάξατο | παρῆκα*. Observe the alliteration, for which cp. El. 210. *πικρὰ*, 'cruel,' not 'pointed.' *προὔδιδάξατο*, 'instructed beforehand,' cp. *πρόρρητα* infra. The middle voice implies, 'he made me his pupil herein.'

l. 682. *θεσμῶν οὐδέν*. The supernatural character of the Centaur, and the fact that these commands were given at the moment of death, lead Deianira to speak of them as 'ordinances.' Observe Sophocles' use of the neuter *οὐδέν*, which is = 'no point in.' Cp. supra l. 580.

l. 683. The *ἐκ* in *ἐκ δέλτου* is of course caused by *δύσνιπτον*. It is of more importance in the comparison that the writing cannot be 'washed' out of the tablet, than that it is graven in it. The comparison of the memory to a tablet is common from Aeschylus downwards.

l. 684. This line has been condemned by some editors, but without sufficient reason, for (1) it is natural that Deianira should lay stress on the exact command of the Centaur and her careful obedience; (2) she often returns upon her steps in the narrative, cp. 678, 698, 675, 690, 695; 685, 691: this accords with the perturbation of her mind; (3) the line helps the construction of infra l. 686 *σώζειν*.

l. 686. *σώζειν* is infin. after *πρόρρητα*, the words *καὶ τοιαῦτ' ἔδρων* being regarded as parenthetical.

l. 687. *ἔως ἄν*. The retention of *ἄν* in oratio obliqua is singular, though defended by Hermann. Elmsley suggested *νν*.

l. 689. *ἔχρισα μέν*. The *μέν* calls attention to the contrast between the anointing and what followed. It is answered formally by the *δέ* in 693. *κατ' οἶκον ἐν δόμοις κρυφῇ*, 'secretly in a chamber in the house.' The fulness of expression is due to Deianira's desire to prove that she had neglected none of the *θεσμοί* of Nessus.

l. 690. *μαλλῶ*, a 'lock of wool;' *λάχνην*, 'wool,' 'hair,'—a general word. *κτησίου βοτοῦ* is probably a sheep belonging to the flock at home, as distinguished from those in the distant pastures.

l. 691. *ἀλαμπές ἡλίου* is a construction resembling *γῆρας ἄλυπον* and the like. See Ellendt under *μεσόμφαλος*.

l. 692. *ζυγάστρω* is the *ἄγγος* mentioned above l. 622. It was a box with strong fastenings.

ll. 693, 4. *εἴσω δ' ἀποστείχουσα*, 'returning within the house,' i. e. after giving the last instructions to Lichas: the time of Deianira's absence during which she saw the withering of the wool was occupied

by the ode of the chorus. **δέρκομαι φάτιν ἄφραστον**, 'I see a thing which in telling is beyond the hearer's thought.' The expression is condensed to suit the narration of an eye-witness. **ἄφραστον** (cp. **ἄσκοπον**) is 'un-thinkable,' i. e. so strange that the mind cannot take it in, or cannot devise anything like it. **μαθεῖν** must be taken with **ἀξύμβλητον**, 'inconceivable in the learning;' cp. ll. 672, 3. For a somewhat similar expression for what is mysterious cp. Aesch. Suppl. 87-9.

l. 695. **κάταγμα**, 'the wool that I had pulled.' **κατάγειν** is a 'household word' = 'to pull out ready for spinning.' Cp. supra l. 690 **σπάσασα**.

l. 696. **ᾧ προὔχριον**, 'with which I prepared (the robe) by anointing it.'

l. 698. **ῥεῖ πᾶν ἀδηλον**, 'it melts entirely out of sight,' i. e. it loses entirely the form of wool, and remains on the ground mere crumbling dust.

l. 699. **εἰκαστόν** might have been followed by **πρίονος ἐκβρώμασιν**, but the comparison is carried out anew by **ὥστε** and the dependent sentence. **ὥστε . . ξύλου**, 'as, where wood is severed, you may see the morsels bitten out by the saw.'

l. 701. **προπετές** has been commonly explained as = 'on the ground.' But the radical meaning of **προπετής** seems to be rather 'ready to fall,' than actually 'fallen.' And on comparing Eur. Alc. 909. Hec. 152, a more probable explanation seems to be, 'on the point of dissolution,' 'ready to perish.' **ᾔθεν** is probably due to attraction, taking the case of **γῆς**.

l. 702. **θρομβώδεις ἀφροί**, 'clots of foam.'

l. 703. 'As when the rich liquor of the blooming vintage, the produce of Bacchus' vine, is poured upon the ground.' **γλαυκῆς** probably refers to the effect of colour produced by the bloom on grapes when fully ripe. **β. ἀπ' ἀμπέλου** is added in a loose construction with **ποτοῦ**.

l. 705. **ποῖ γνώμης πέσω**; 'Whither to rush in thought?' **πέσω** expresses the violence of the disturbance in Deianira's breast; El. 922.

l. 707. **πόθεν . . ἀντί τοῦ**; The question is repeated, though there is of course a slight difference between 'For what reason?' and 'For the sake of what?' For this meaning of **ἀντί** cp. El. 537.

l. 708. **ἧς ἔθνησχ' ὕπερ**; 'Who brought him his death?' The use of the preposition **ὑπέρ** here approximates to the use common in Demosthenes, i. e. it is almost = **περί**.

l. 710. **ἔθελγέ με**, i. e. 'deceived me,' 'won me over.' Cp. Od. i. 56 **αἰεὶ δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισι | θέλγει. μεθύστερον**, 'too late.'

l. 711. **ἄρνυμαι**, 'I win,' as by experience.

l. 712. **αὐτόν** is, of course, Heracles, who, though he has not been mentioned hitherto, is present to Deianira's thoughts.

l. 715. 'Brought distress even to Cheiron though a god.' Nessus and

Cheiron were both Centaurs, yet one is spoken of as *θήρ*, the other as *θεός*. For the grounds of this see Smith's Dict. of Classical Biography and Mythology, sub voc. Cheiron. *χῶσπερ ἄν θίγῃ*, 'and even as it touches.' There is no reason to alter the text into *χῶνπερ ἄν*, for the words as they stand describe more forcibly the sudden and inevitable effect of the arrows.

ll. 716, 7. *ἐκ δὲ τοῦδ'*, κ. τ. λ. 'And must not the dark gory venom from his (Nessus') wound be fatal to him (Heracles) also?' Observe the repetition of the pronouns, *τοῦδε*, *ᾧδε*, *τόνδε*, each with a different reference, and compare O. C. 1405-1413. It has the effect of bringing Nessus, the poison, and Heracles vividly before the mind.

l. 718. *δόξῃ γοῦν ἐμῇ*. There is here no violation of the rule about the cretic, because *γοῦν* could not begin a sentence, so that *δόξῃ γοῦν* is, metrically considered, one word.

l. 719. *σφαλήσεται*, 'come to harm.' Deianira avoids the right word *θανεῖται*. Cp. Hdt. 8. 102 *Μαρδονίου δέ, εἴ τι πάθοι, λόγος οὐδεὶς γίνεταί*.

l. 720. *ταύτῃ σὺν ὀρμῇ*, 'with that plunge,' or 'onset.' Deianira will not linger behind Heracles, but set forth on the journey at the same moment; cp. Eur. Alc. 901, 2 *ὁμοῦ χθονίαν λίμνην διαβάντε*, and Morris, Story of Sigurd, p. 310, 'How then may the road he wendeth be hard for my feet to find?' For *ταύτῃ* cp. Aj. 497 *ταύτῃ νόμιζε καμὲ τῇ τόθ' ἡμέρᾳ*. But query *ταύτῃ*. [So Prof. Jebb reads with Steph., Brunck.]

ll. 721, 2. 'An evil repute is intolerable to one who prizes nobleness which she inherits.' Cp. the language of Hippolytus, Eur. Hipp. 1191 *Ζεῦ, μηκέτ' εἶην, εἰ κακὸς πέφυκ' ἀνὴρ*.

l. 723. *ἔργα δεινά*, 'terrible things,' such as the portent of the crumbling of the wool.

l. 724. 'You ought not to condemn your hope before the event.' The 'hope' is that with which the robe was sent to Heracles, and this can only be judged by the issue of the attempt.

l. 726. *ἥτις . . . προξενεῖ*, 'one which ministers any confidence.' The *καί*, as so often, merely brings out the correspondence of the relative and antecedent clauses. For *προξενεῖ* cp. O. T. 1483 *προϋξένησαν*, κ. τ. λ.

l. 727. Cp. Thuc. 3. 40 *ξύγγνωμον δ' ἐστὶ τὸ ἀκούσιον*. With *ἐξ ἐκουσίας* cp. supra l. 395. For the construction *ὀργῇ ἀμφὶ τοῖς* cp. ll. 23. 88.

l. 730. **οἴκοι*, 'at home,' i. e. 'in his own life.' The MS. reading *οἴκοις* is indefensible.

l. 731. *τὸν πλείω λόγον*, 'more words.' The talk so far was not for Hyllus' ear. The art contrasts what is not spoken with what is.

l. 732. *εἰ μὴ τι λέξεις*, 'unless thou hast aught to say.'

l. 734. The pronominal phrase *ἐκ τριῶν ἐν* takes the place of an infinitive (*εἶναι*, *πράττειν* or the like) of which *σέ* is the subject. In a

similar manner the verb is omitted in such phrases as *δυοῖν θάτερον*, *οὐδὲν ἄλλο ἢ*, *τί ἄλλο ἢ*, and the like. (Cp. Ant. 646.)

l. 737. *τῶνδε*, sc. of which I have seen the effects.

l. 738. 'What cause of dislike is there that proceeds from me?' i.e. 'What cause have I given for this outburst of abhorrence?' The abstract use of the participle is more easily explained in the passive than in the active, for which cp. supra l. 196 *τὸ ποθοῦν*.

l. 741. *τίν'* .. *λόγον*; *τίνα* is nearly = *οἶον*. Cp. El. 388 *τίν'*, *ὦ τάλαινα*, *τόνδ' ἐπηράσω λόγον*; *ἔξήνεγκας*, 'hast uttered.'

ll. 742, 3. *τὸ* .. *φανθέν*, 'that which has come into actual existence.' Cp. O. C. 1225 *τὸ δ' ἐπεὶ φανῆ*, κ. τ. λ. For the repetition of *ἄν* in an emphatic question cp. O. T. 339. *ἀγέννητον*, the reading preserved by Suidas, is clearly better than the *ἀγέννητον* of the MSS., which requires the omission of *ἄν*. Cp. Agathon ap. Ar. Eth. N. 6. 2. 6 *ἀγέννητα ποιεῖν ἄσος' ἄν ἢ πεπραγμένα*.

l. 745. *ἄζηλον* is used as in El. 1455 *ἄζηλος θέα*.

l. 746. *αὐτός*, sc. *φημί*, κ. τ. λ.

l. 748. The present tense is historical.—Though heart-broken, and with her worst fears realized, Deianira still wishes to hear of Heracles. But here, as in the speech of the Paedagogus in the Electra, a modern reader may perhaps feel as if the situation were somewhat strained in order to introduce an effective *ῥῆσις*. Such a particular account is not required to break down the already broken Deianira; nor do we expect to hear from a son a minute statement of a father's agonies, and, in fact, Hyllus begins with a kind of apology, for making a long speech in answer to a very simple question. But if we admit the conventional limitations of Greek tragedy, we cannot but acknowledge the tremendous effect that must have been produced, when Hyllus, after hesitating a moment in doubt whether his mother deserves to hear it, pours forth on her the tale of horror of which his heart is full. Her position may be compared with that of Jocasta in O. T. 1025-1072. She remains rooted to the spot until her son's curse added to her husband's gives the finishing blow. We may also observe that this narrative has the effect of weaving together the fate of Heracles with that of Deianira, and so preventing the drama from breaking asunder into two separate parts.

ll. 750-753. *ὅθ' εἶρπε* .. *ἀκτὴ τις* .. *ἐστίν*. Cp. Eur. Hipp. 1198 foll. *ἐπεὶ δ' ἔρημον χῶρον εἰσεβάλλομεν, ἀκτὴ τις ἐστίν* .. *ἔνθεν τις ἡχώ* .. *βρόμον μεθῆκεν*. *εἶρπε*, 'moved onward;' cp. supra l. 160, O. C. 1587.

l. 752. Cp. supra ll. 237, 8, Aesch. Frag. 29 (N.) *Εὐβοίδα καμπὴν ἀμφὶ Κηναίου Διὸς* | *ἀκτὴν, κατ' αὐτὸν τύμβον ἀθλίου Λίχα*. *Εὐβοίας ἄκρον* | *Κήναιον*. 'Cenaeum at the extremity of Euboea.' *ἄκρον* is an adjective.

1. 754. ὀρίζει. In supra l. 237 the middle voice is used. *τεμενίαν τε φυλλάδα* = *τέμενος τε πολύφυλλον*.

1. 755. ἄσμενος πόθῳ, 'glad, for I longed to see him,'—causal dative.

1. 756. πολυθύτους τεύχειν σφαγὰς. 'To slaughter many victims.'

1. 757. οἰκείος, 'his own,' i. e. attached to his person. The word is used in reference to Heracles; Deianira, supra l. 531, speaks of Lichas as ὁ ξένος, implying that Lichas does not belong to Trachis.

11. 760, 1. ταυροκτονεῖ . . βοῦς, 'he offers sacrifice with (ἔχων) twelve entire cattle, the first-fruits of the spoil.' The acc. βοῦς is to be taken immediately with ἔχων, and remotely with ταυροκτονεῖ. The redundancy of language is not felt any more than in El. 190 οἰκονομῶ θαλάμους. ἔχων seems to imply that Heracles had the bulls stationed ready for sacrifice; cp. Od. 3. 8 προὔχοντο ἐκάστοθι ἐννέα ταύρους. ἐντελεῖς is best taken as = ἐνόρχους. Others translate, 'without blemish.'

1. 762. προσῆγε, sc. τῷ βώμῳ.

1. 764. κόσμῳ τε . . καὶ στολῇ is usually taken to be a hendiadys for κόσμῳ στολῆς. But it at least implies that the dress was ornamented with a brooch, etc.

1. 765. With σεμνῶν ὀργίων supply ἀπό from the second clause. Cp. O. T. 734 Δελφῶν καπὸ Δαυλίας, 761 ἀγρούς σφε πέμψαι καπὶ ποιμνίων νομάς, Ant. 790. The gen. has at least something of an ablative force.

1. 766. φλόξ αἵματηρά. The epithet does not belong closely to φλόξ but to the whole of which the φλόξ is the part. We are to think of the mingled mass of flame and blood presented by the sacrifice. *πιείρας δρυός*. It has been supposed that δρυός in this passage is merely a general word for 'tree,' so that *πιείρας δρυός* = 'of pine-wood.' In Eur. Cycl. 615 δρυὸς ἄσπετον ἔρνος is used of the olive stake with which the Cyclops is blinded. On the other hand the oak, as sacred to Zeus, might be preferred in making sacrifice to him. And any wood that will burn well may be called 'rich in fuel.' Cp. infra l. 1195.

1. 767. ἀνῆι, 'broke out.' The sweat, and opened pores, caused by the heat of the sacrifice, would assist the action of the poison, and cause the robe to cling more closely to the body.

1. 768. ὥστε τέκτονος, 'as (from the hand) of a craftsman.' Cp. Ant. 256 ἄγος φεύγοντος ὥς.

11. 769, 70. ἅπαν κατ' ἄρθρον, 'over (i. e. so as to show) every joint.' For ἦλθε cp. O. T. 681 δόκησις ἀγνῶς λόγων ἦλθε. ὁστέων | ἄδαγμός ἐντίσπαστος, 'racking pains in the bones.' ἐντίσπαστος is 'tearing in different directions,' or in an unnatural direction; i. e. the pain in the bones caused convulsive cramp of the limbs.

11. 770, 1. φοινίας is 'deadly' (cp. Aesch. Ag. 643), and ἐχθρὰς merely intensifies the idea of the deadly nature of the serpent. ἐδάινυτο, 'consumed.' The spasms were succeeded by inflammatory heat.

1. 773. τοῦ σοῦ κακοῦ. Cp. O. T. 572, 3 τὰς ἐμὰς | οὐκ ἄν ποτ' εἶπε Λαῖον διαφθοράς.

1. 774. The form of expression chosen is midway between oratio obliqua and oratio recta. For the dative and plur. cp. Aj. 46 ποίαισι τόλμαις ταῖσδε, καὶ φρενῶν θράσει;

1. 775. τὸ σὸν μόνης, 'yours and no other's.' μόνης makes up a part of the assertion, as in O. C. 321 μόνης τόδ' ἐστὶ δῆλον Ἰσμήνης κára. 'He said that the gift was one received from you, and from no other.'

1. 776. ὥσπερ ἦν ἐσταλμένον, 'even as it was sent.' Hyllus means that Lichas had simply repeated Deianira's message, supra l. 603 δώρημ' ἐκείνῳ τάνδρῃ τῆς ἐμῆς χερός.

1. 779. ποδός. Cp. Eur. Cycl. 400 τὸν δ' αὖ τένοντος ἀρπάσας ἄκρου ποδός, and Aesch. S. c. T. 328 ἱππηδὸν πλοκάμων. Heracles caught him by the ankle.

1. 780. ῥίπτει is commonly changed into ῥίπτει, but the derivative fixes the attention on the act with more vividness by making it more prominent. Translate, 'whirls him against.' ἐκ πόντου, 'rising out of the sea.'

ll. 781, 2. κόμης. ὁμοῦ, 'and out through the hair he sprinkles a white pulp, the brain being scattered and blood therewith.' μέσον κára is intended by the poet as an equivalent for ἐγκέφαλος, a word which does not suit the iambic metre. κόμης is abl. gen. assisted by ἐκ in ἐκραίνει. As Heracles is the chief agent in the context, it seems natural to take him rather than Lichas as the subject of ἐκραίνει.

1. 783. ἀνευφήμησεν οἰμωγῇ, 'cried aloud with lamentations.' Cp. Phil. 8-11 ὅτ' οὔτε λαιβῆς ἡμῖν οὔτε θυμάτων | παρῆν ἐκῆλοις προσ-
θιγείν, ἀλλ' ἀγρίαις | κατείχ' αἰὲ πᾶν στρατόπεδον δυσφημίαις, | βοῶν, στενάζων. Instead of preserving the sacred silence which was usual at sacrifices and holy rites the people broke out into ill-omened cries of sorrow.

1. 785. τάνδρός. Cp. supra l. 748.

1. 788. Cp. Il. 2. 535 Λοκρῶν οἱ ναίουσι πέρην ἱερῆς Εὐβοίας.

1. 789. χθονί=ἐς χθόνα. For this use of the dative cp. El. 747 τοῦ δὲ πίπτοντος πέδῳ.

ll. 791, 2. τὸ δυσπάρεινον. ταλαίνης, 'dwelling bitterly on his marriage with you, the miserable woman, that hapless union;' ἐνδατεῖσθαι means to dwell upon for good or evil: cp. O. T. 205 and note; Aesch. Frag. 340 (N.) ἐνδατεῖται τὰς ἐμὰς εὐπαιδίας. The primary meaning of the word is 'to distribute,' and the metaphorical use may be compared with the Latin 'spargere voces,' 'differre vocibus,' and the English 'to set it about.' τὸν Οἰνέως γάμον, 'his marriage with the family of Oeneus.'

1. 794. ἐκ προσέδρου λιγνύος. The smoke of the sacrifice is still hanging round Heracles, but may have been parted for a moment by

the wind. He then catches sight of his son, and is somewhat quieted. The dense smoke would aggravate the distress of Heracles, and the mention of it adds to the grim vividness of the picture. Some interpreters have taken *προσέδρου λιγνύος* metaphorically of the dimness of vision induced by the disease. But there is no need for this.

1. 795. *στρατῶ*, 'multitude,' = *λεώς* supra l. 783. Cp. El. 749 *στρατὸς δ' ὅπως ὄρᾳ νιν ἐκπεπωκότα*.

1. 799. *μάλιστα μὲν μεθές*. The first wish of Heracles is to be cast into some desert place where no one will behold him; but if Hyllus is too full of pity to carry out such a stern command, he is at least to convey him from Euboea out of the reach and sight of his enemies. Compare the language of Oedipus O. T. 1410 ff. There is no reason to alter *μεθές* into *μεθές*. The notion of 'putting out of the way' suits the context better than that of 'placing' (as in the boat, infra l. 803, or on the pyre, l. 1254).

1. 801. *εἰ δ' οἶκτον ἴσχεις*. *οἶκτος* is 'weak pity,' the natural but misplaced feeling. Cp. O. C. 1636 *οὐκ οἶκτον μέτα*, Aesch. S. c. T. 51 *οἶκτος δ' οὔτις ἦν διὰ στόμα*.

1. 802. *πόρθμεισον*, 'ferry me,' sc. across the straits. *μηδ' αὐτοῦ θάνω*, 'and let me not die here.' For this use of the subjunctive cp. O. T. 49.

1. 803. *ἐν μέσῳ σκάφει*, 'in the hollow of the ship.' It would have been dangerous to place him on the *ἑδῶλια* (Aj. 1277 and note), and, even as it was, it was with difficulty that they could keep him in the vessel while rowing. Cp. Phil. 481 ff. *ἐμβαλοῦ μ' ὅπη θέλεις ἄγων*, | *εἰς ἀντλίαν*, *εἰς πρῶραν*, *εἰς πρύμνην*, ὅποι | *ἥκιστα μέλλω τοὺς ξυγγενεῖς ἀλγυνεῖν*.

1. 807. *πατρὶ... ἐμῷ*. The dative of reference, instead of the more regular *εἰς πατέρα τὸν ἐμόν*.

1. 809. *εἰ θέμις δ', ἐπεύχομαι*, 'Yes! if it is without offence, that is my prayer.' Hyllus hesitates for a moment at his imprecation, and then reflecting on its justice, he repeats more strongly in *ἐπεύχομαι* what was before conveyed in the optative. For similar hesitation in uttering a curse cp. Phil. 961, 2 *ὅλοιο μήπω, πρὶν μάθοιμ' εἰ καὶ πάλιν | γνῶμην μετοίσεις*· *εἰ δὲ μή, θάνοις κακῶς*.

1. 810. *τὴν θέμιν σὺ προὔβαλες*, (1) 'you have thrown this right in my way,' i. e. 'you have made it lawful for me to say this.' Or (2) 'You have thrown before me,' as a shield (*πρόβλημα*).

1. 811. *τῶν ἐπὶ χθονί* reminds us that Heracles was not yet dead.

1. 813. Deianira has no answer to make. She will not defend the conduct which she has already condemned, but goes silently to execute the sentence which she has passed upon herself. See above l. 720. Here, as so often in Greek tragedy, the Chorus, even when most full of sympathy, are quite unable to fathom the real feelings of the chief character. For *δοθύνεκα* = 'that' cp. El. 47 *ἄγγελλε... δοθύνεκα*.

l. 815. ὀφθαλμῶν ἐμῶν must be joined with ἀποθεν. For a similar dislocation of words cp. El. 1349, 50 οὐ. . χεροῖν.

l. 817. ἄλλως is to be taken primarily with the noun, according to the habit of speech which is found in εἰδωλον ἄλλως Phil. 947, πρόβατ' ἄλλως Arist. Nub. 1203, γῆς ἄλλως ἄχθη Plat. Theaet. 176 D, but is also to be repeated with τρέφειν. ὄγκον . . ὀνόματος . . μητρῶον = 'the solemn (revered) name of mother.'

l. 818. ἦτις. For the implied antecedent cp. O. C. 263, 4 κάμοιγε ποῦ ταῦτ' ἐστίν, οὔτινες βάθρων, κ. τ. λ. And for the distinction between τεκοῦσα and τίκτουσα cp. El. 342 and note.

ll. 819, 20. ἀλλ' ἐρπέτω χαίρουσα, 'Let her go, and joy be with her.' Observe the repetition of the verb ἔρπειν in ll. 813, 815, 816, 818. The farewell is, of course, ironical like οὔρος, and Hyllus proceeds to specify the kind of joy which he trusts will accompany Deianira. Cp. Aesch. P. V. 972, 3 χλιδῶ; χλιδῶντας ὦδε τοὺς ἐμοὺς ἐγὼ | ἐχθροὺς ἵδοιμι.

ll. 821-862. Third Stasimon. 'See how suddenly the utterance of ancient wisdom has been fulfilled. Rest was ordained for Heracles, when the twelfth year should be complete, and rest is surely his—the rest of death. His labours are ended, and his life, for how shall one in such deadly torments survive to see another sun? Horror and darkness enfold him, and he feels the stings of poison dealt by the Centaur's guile.'

l. 821. ἴδ' . . ὦ παῖδες. So close a combination of singular and plural is unusual even in a chorus; but ἴδε is virtually an interjection (not 'look,' but 'lo!'), nearly = ἰδοῦ. Cp. the Homeric use of ἄγε (infra l. 1255), which is without any respect of number. προσέμεινεν . . ἡμῖν, 'has come upon us,' 'has touched our life.' ἄφαρ. This word is used four times in the Trachiniae, and nowhere else in Sophocles. The genuineness of a work is not to be doubted because the author has used words in it which he does not use elsewhere. A peculiar expression once used is very apt to be repeated in the same play. So the *imesis* of compounds of ἀπό occurs several times in the Philoctetes only.

l. 822. θεοπρόπον, 'divinely given.' For this passive use of a word which is commonly active cp. O. C. 284 ἐχέγγυον, ib. 487 σωτήριον, Aj. 143 ἵππομανῆ, infra l. 872 πόμπιμον. But qy. θεόπροπον (?).

l. 824. *ἃ τ' ἔλακεν. The MS. reading ὃ τ' ἔλακεν has been variously explained; (1) ὃ neuter, 'which (sc. τὸ ἔπος) sounded to this effect;' (2) ὃ neuter, 'which he (sc. θεός contained in θεοπρόπον) uttered;' (3) ὃ τε masc. 'who declared' referring to θεός; (4) ὅτε adv. 'when he (θεός) declared.' The conjectural ἃ τε seems preferable, (1) as less ambiguous in meaning (sc. πρόνοια); (2) as securing more perfect metrical correspondence with the antistrophe (l. 834). ὁπότε. . ἄροτος, 'when the twelfth year, fulfilled with its months, should pass

to an end.' For the intransitive use of ἐκφέρει cp. O. C. 1424 ὥς ἐς ὀρθὸν ἐκφέρει. Il. 164 ff. might be an *inference* from the same oracle.

l. 825. ἀναδοχὰν τελεῖν πόνων. 'It (the completion of the twelfth year) should bring to an end the undergoing of labours?' τελεῖν is fut. The oracle is the same with that referred to by Deianira, supra ll. 168-171. For the ἀναδοχὴ πόνων (from ἀναδέχσθαι πόνους) cp. supra ll. 27-35.

ll. 826, 7. τῷ Διὸς αὐτόπαιδι, 'for the authentic son of Zeus,' [or = παῖς αὐτοῦ Διός, as in Phil. 391 we find μάτερ αὐτοῦ Διός. But the analogy of αὐτοκασίγνητος is in favour of the first rendering.] ὀρθῶς ἔμπεδα κατουρίζει, 'is sailing into port with following wind, steadily and surely,' i. e. reaches fulfilment without hindrance and without fail. For the metaphor cp. O. T. 1315 δυσούριστον and note, El. 501 εἰ μὴ τόδε φάσμα νυκτὸς εἶ κατασχήσει, Aesch. Suppl. 438 δεῦρο δ' ἐξοκέλλεται, ('the issue is this'). τάδε is 'deictic,' 'here they are,' as though the fulfilment was already visible. For ὀρθῶς cp. O. T. 853.

l. 830. θανών, 'after death.' The aorist participle points to the moment of death—with which the condition signified by ὁ μὴ λείσσω begins. For the condition of the dead cp. El. 244 and note.

l. 831. σφε, sc. Heracles. φονία νεφέλα, 'gory cloud.' The metaphorical expression is used to bring out the darkness and horror of Heracles' death. O. T. 1314, Od. 4. 180 θανάτοιο μέλαν νέφος, and so κυανέη νεφέλη Il. 20. 417, and more especially ἀχλὺς, e. g. Il. 16. 344 κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλὺς. So of the cloud of sorrow, Il. 18. 22, Ant. 528 νεφέλη δ' ὀφρῶν ὑπερ, κ. τ. λ. Some find an association from a *net* (L. and S. s. v. iii). For φονία cp. O. T. 24 φοινίου σάλου, supra l. 770.

l. 832. σφε. χρίει δολοποιὸς ἀνάγκα, 'Fate working by guile is stinging him.' The guile of Nessus was the means employed by fate for attaining her end.

l. 833. πλευρά. Hermann's authority is in favour of connecting this word with χρίει, but on the whole, although the construction with the acc. is unusual, it seems better and more rhythmical to take it with προστακέντος. Cp. infra ll. 1053 ff. πλευραῖσι γὰρ προσμαχθέν. The construction is, of course, προστακέντος αὐτῷ πλευρά (acc. of limitation).

l. 834. ὃν τέκετο . . δράκων, 'whom death fathered, and the spotted snake brought forth.' If the present reading be maintained we must suppose that stress is laid on the distinction between the middle and active voice of the verb τίκτω—though that distinction is not always maintained. Lobeck suggested ἔτρεφε δέ.

l. 835. ἕτερον ἢ τανῦν. For the co-ordination of adjective to adverb cp. Ant. 808-10 νέατον . . φέγγος . . κοῦποι' αὐθις.

l. 836. φάσματι appears to be used as the verbal of φαίνω in the sense 'to make manifest;' hence φάσμα is that in which the power of

the Hydra is revealed or manifested. In this Heracles is *steeped*; it is no merely outward application; nor does it attack one part of the body and not another; it has become one with the body of Heracles. 'Steeped with the Hydra's nature, fearful thought!' The expression for the poisoned arrows in Eur. H. F. 1190 is still more vague, *ἐκατογκεφάλου βάλε βαφαῖς ὕδρας*. For *προστέτακώς* cp. Plat. Symp. 183 E *ἄτε μονίμω συντακείς*, quoted above on l. 662.

ll. 837-40. With the power of the hydra is joined the murderous will of Nessus, that operated through his crafty speech. The word *ὑποφόνια*, 'murdering from within,' by a confusion of mental and physical that sometimes occurs, may also contain a reference to the blood of Nessus, —the vehicle through which the poison was administered. The words *Νέσσου θ'*, which occur in the MSS. before *ὑποφόνια*, are probably a corruption of *Νέσσου θηρός*, which is a double gloss on *μελαγχαίτα*. *μελαγχαίτα* (gen. sing.) is used as a substantive; cp. Aesch. Pers. 612 *τῆς ἀνθεμουργοῦ: μελαγχαίτης* is an epithet of a centaur in Hesiod, Scut. 186. *μελαγχαίτα κέντρα* are the pangs inflicted by Nessus. These are called *δολόμυθα* because they are inflicted through crafty words, and they are said to have 'broken forth' because of the phenomena of the malady which they produced. (Cp. Aesch. S. c. T. 709 *ἐξέξεσεν γὰρ Οἰδίπου κατεύγματα*.) Translate: 'And together with this, bursting out upon him, the inly-murderous stings of the Dark-haired One, conveyed in crafty speech, torment him.' The epithet *μελαγχαίτα* is an echo of *δασυστέρνου* in Deianira's narrative, supra l. 557.

ll. 841-849. 'Whereof, by this poor lady, when she saw great harm instant at her doors, in the hasty approach of bridals new and strange, part was in no way thought of' (or 'committed' see next note), 'and part, as coming from an alien will, in consequence of a fatal meeting, she now is doubtless bemoaning, being undone, is doubtless pouring forth fresh moisture of abundant tears.' *ἄοκνον*, 'not shrinking,' i.e. boldly advancing; cp. Ant. 10 *πρὸς τοὺς φίλους στείχοντα τῶν ἐχθρῶν κακά*. *δόμοις* is a loc. dat., 'at her house,' but assisted by *πρὸς* in *προσορῶσα*, cp. Aesch. Cho. 13 *δόμοισι πῆμα προσκυρεῖ νέον*. For *νέων* cp. O. C. 1447 *νέα τάδε νέοθεν ἦλθέ μοι* and note. *αἰσσόντων* calls attention to the sudden unexpected onset, as it were, of this new marriage. Prof. Jebb reads *ᾧν . . ἄοκνος*, 'having no apprehension of this sequel.'

l. 844. *προσέβαλεν*, schol. *ξυνῆκεν*, and so Herm. This assumes that *προσβάλλειν τι* (*γνώμη*) = *προσβάλλειν γνώμην τινί*. Another meaning is, however, at least equally probable, viz. *οὐ τι πρ.* = 'had no part in causing.' In one aspect the deed was not Deianira's at all; in another it was hers, but done unwittingly. And she repents bitterly of her unwitting crime. Cp. infra l. 1051 *καθῆψεν*, κ. τ. λ. and especially Aesch. Pers. 781 *οὐπω κακὸν τοσοῦτον προσέβαλον πόλει*.

l. 845. γνώμας, 'intention,' 'determination.' Cp. Aj. 743, 4 πρὸς τὸ κέρδιστον τραπεὶς γνώμης. †ὀλεθρίαῖσι συναλλαγαῖς. The dative is causal; for συναλλαγαῖς cp. O. T. 1130 ἡ ξυνήλλαξάς τι πω; There is some doubt about the metrical correspondence of this line with l. 856 (ὠὸ κελαινά, κ.τ.λ.).

ll. 846-8. ἡ που .. ἡ που. This reading appears to be more forcible than ἡ που .. ἡ που. ὀλοά may be either fem. nom. sing. or neut. acc. plur. The first interpretation has the advantage of fixing the attention on Deianira; cp. supra l. 111 δύστανον, and for the meaning of the adjective in this context cp. infra l. 878 τάλαιν' ὀλεθρία, El. 843.

l. 850. τέγγει .. ἄχναν. The cognate accusative is substituted for the acc. in regimen after τέγγω. So Pind. Nem. 10. 141 has τέγγει δάκρυα.

l. 851. προφαίνει, 'betokens.' Cp. Hdt. 7. 37 εἶρετο τοὺς μάγους τὸ θέλει προφαίνειν τὸ φάσμα.

l. 852. ἔρρωγεν παγὰ δακρύων, 'a fountain of tears is opened.' It is better to take these words in a widely general sense than to limit them to the immediate feelings of the Chorus. There is now a new sorrow in the world for which tears will flow in large measure.

l. 853. κέχυται νόσος, 'a trouble is poured forth.' νόσος, as elsewhere in Sophocles (cp. O. T. 60), is to be taken in the general sense of calamity or trouble. The meaning is the same as that expressed by Heracles himself infra ll. 1046-1053. The words are no doubt immediately suggested by the 'diffused malady,' induced by the poisoned robe, but much more than this is included in the thought.

ll. 853-5. οἶον .. οἰκτίσαι. 'Such a world-wide sorrow of Heracles as never yet came upon him from his foes that men should pity him.' ἀναρσίων is gen. of 'origin' with πάθος, and from Ἡρακλέους an acc. Ἡρακλέα must be supplied to ἐπέμολε. οἰκτίσαι is an active infinitive, which is often used, as e. g. O. C. 144 εὐδαιμονίσαι, in Greek (in epexe-gesis) where a passive verb might seem more grammatical. For the comparison of past and present misfortunes cp. Aj. 644, 5 ἂν οὐπω τις ἔθρεψεν | αἰὼν Αἰακιδᾶν ἄτερθε τοῦδε. ἀναρσίων is emphatic; cp. infra ll. 1048 ff. This sorrow comes from a friend.

l. 856. κελαινά. Cp. Aj. 231 κελαινοῖς ξίφεσιν and the note there. λόγχα .. δορός. There seems to be an opposition between these words, 'spearhead' and 'spear.' προμάχου, 'defending,' 'guardian;' i. e. that has fought for men. For this sense of πρόμαχος cp. Aesch. S. c. T. 419, 482. There was a statue of Heracles πρόμαχος in the Heracleum at Thebes, Paus. 9. 11. 4.

l. 857. τότε. At the time of the capture of Oechalia, before the sacrifices of Ceneaeum. θοάν = ταχέως φερομένην. The word seems to

refer to the rapidity with which Heracles possessed himself of this new bride, and the haste with which she was despatched to his home. Cp. supra l. 843 *ἀισσόντων*. *τάνδε* refers to Iole as present in thought.

l. 859. *αἶχμῃ*, 'through stress of war.' This word in lyric poetry sometimes loses all association with a spear point, and means no more than 'warlike achievement,' 'warlike spirit,' and even 'spirit' generally. Hence the apparent confusion of *λόγχα* .. *δορός* .. *αἶχμῃ*.

l. 860. 'But Cypris the voiceless attendant has revealed herself as the author of this woe.' Epithets strictly applicable to Iole are given to Aphrodite. Under the deceptive appearance of a mute handmaid lurked the terrible destructive power of Aphrodite, who busied herself in silence to work out the behests of Fate, as it is now clearly revealed.

ll. 863-946. Fifth Epeisodion, with commos ll. 879-895. A nurse relates the death of Deianira, who, on hearing the condition of Heracles and her son's reproaches, had slain herself.

l. 863. *μάταιος*, 'silly,' 'causelessly affected.' For the masc. cp. supra l. 151 and note.

l. 864. *οἶκτου*, 'cry of sorrow.' Cp. Aj. 895 *οἶκτῳ τῷδε συγκεκραμένην*. For the personification implied in *δρμωμένου* cp. Aj. 892 *βοή* .. *ἔξέβη νάπους* and O. C. 574 *χῶ λόγος διέρχεται*.

l. 865. *τί φημί*; 'Am I right?' Cp. O. T. 1471. The three speeches are probably spoken by three different parts of the chorus; Hermann indeed divided the lines from 863 to 895 among the fifteen members of the chorus, dividing lines 863-870 among three members of the chorus, and again making a break at *πῶς* in l. 884, and at *πῶς* in l. 890. He was also of opinion that the Chorus was drawn up *κατὰ ζυγά*, i.e. in three lines of five each, fronting the stage. See this fully drawn out by Christian Muff, *Die Chorische Technik des Soph.* pp. 214 ff., and cp. El. 823 ff. The words *τί φημί*; are best taken with the lines which precede; and thus the three lines 863-865 are answered inversely by ll. 868-870. For *οὐκ ἄσημον* cp. O. C. 1502, Ant. 1209. The sense is 'with a clear meaning,' i.e. of sorrow.

l. 867. *τι καινίζει*, i.e. *καινόν τι ἔχει*.

l. 869. *ὥς ἀήθης*, 'how unlike herself.' The unlikeness is further defined by *ξυνωφρωμένην*.

l. 870. *σημαίνουσα*, 'declaring.' The correction *σημανοῦσα* is perhaps right; though it may be said in support of the present that the very appearance of the *τροφός* is significant, even before she opens her mouth to speak.

l. 871. *ἡμῖν*, sc. to us at Trachis; the evil to Heracles has been told already. *Ἡρακλεῖ τὸ πόμπιμον*, 'sent to Heracles.' For the passive use cp. supra ll. 554, 822 and notes. The dative *Ἡρακλεῖ* with *δῶρον* would form too imperfect a construction.

l. 873. **καινοποιηθέν**, 'strangely wrought;' cp. supra l. 868 **καινίζει στέγη**.

l. 875. **ἐξ ἀκινήτου ποδός**. 'Without stirring foot.' The phrase indicates the misplaced subtlety of the common mind. Cp. the language of the watchman in the *Antigone* (l. 232).

l. 876. Cp. supra l. 668. The sentence may be completed by adding **βέβηκε**, but the ellipse is hardly to be filled in any regular manner. 'You do not mean that she is dead?' Cp. O. T. 959 **θανάσιμον βεβηκότα. πάντ' ἀκήκοας**. The Trophos insists that she has told everything, but the Chorus still demand a more exact statement.

l. 878. **τάλαιν' ὀλεθρία**. 'Poor ruined one.' **ὀλέθριος** implies guilt added to calamity. Cp. O. T. 1341 **τὸν μέγ' ὀλέθριον** (acc. to Erfurd's reading).

l. 879. 'Most ruthlessly, in regard to the execution.' Whatever the deed was, it was done with a strong determination. The anapaest occurring in the second place renders the line very suspicious, unless we suppose that an iambic line occurring in the midst of lyric measures can exceed the ordinary canons of metre. **σχετλιώτατ' ἔς γε πράξιν** is an easy change and better Greek. There are several doubtful points in the metre of ll. 879-895, but as it is not antistrophic, and is irregular, the criterion of the rhythm is too uncertain for us to introduce emendations on this ground only. Cp. infra ll. 972-1043. **εἰπέ.. ξυντρίχει**; 'Tell me what doom she meets?' The Chorus insist on more minute information. The choice of the verb has reference to the 'sudden haste' of Deianira.

ll. 882 ff. 'What rage, what madness seized this evil-pointed weapon?' **ξυνεῖλε**. The verb 'agrees' in number with **θυμός**, which is the chief nominative, the clause **ἢ τίνες νόσοι**; being added **διὰ μέσου**, and perhaps spoken by a different member of the chorus. Passion is personified as the author of the deed; cp. El. 197 **δόλος ἦν ὁ φράσας, ἔρος ὁ κτείνας**. A similar phrase occurs in Fr. 789 (N.) **ᾧ θεοί, τίς ἄρα Κύπρις ἢ τίς ἵμερος | τοῦδε ξυνήψατο**;

l. 886. **ἀνίσασα μόνα**, 'and accomplish it herself.' The participle must be allowed the force of a finite verb. **μόνα** is not to be strongly pressed. It is added to point attention to the *double* death of Heracles and herself which she had wrought.

l. 887. **στονόνεντος ἐν τομᾷ σιδήρου**. For **ἐν τομᾷ** cp. Ant. 962 **ἐν κερτομίοις γλώσσαις**, where, as here, **ἐν** signifies the means or instrument. **στονόνεντος** = 'deadly.' Cp. **βέλεα στονόεντα, στονόεντες ὄστοί, πολύστονος ἰός** in Epic Greek.

l. 889. **ὦ ματαία**, 'useless creature.' The word implies reproach, as though the old woman might in some way have prevented the fatal blow. Cp. the self-reproach of the Chorus in Aj. 911 **ἐγὼ δ' ὁ πάντα κωφός, ὁ**

πάντ' αἰδρις, κατημέλησα. τάνδ' ὕβριν, 'this violent deed.' Cp. Ant. 54 λωβᾶται βίον. The Chorus see the hand of fate in the death of Heracles, but the suicide of Deianira is 'rebellion,' 'a rash and bloody deed.'

l. 890. τίς ἦν; sc. ἡ ὕβρις. τίς; here is equal to ποῖος; (Cobet, Misc. Crit. p. 22). The abruptness and irregularity of the language are suitable to the disturbed mood of the Chorus.

l. 891. 'She did and suffered this from her own hand.' The force of the middle verb is very marked here. χειροποιεῖται is ἅπαξ λεγόμενον.

l. 893. ἔτεκεν ἔτεκεν. For this repetition, so common in Euripides and so unusual in Sophocles, cp. O. C. 1670 ἔστιν ἔστι νῶν δὴ, κ. τ. λ., Aj. 621 ἔπεσ' ἔπεσε. The ruin of Heracles and the death of Deianira are the first-born offspring of his union with Iole. With νέορτος cp. supra l. 843 νέων αἰσούντων γάμων, l. 857 θοάν. In a similar manner Helen is herself spoken of as an Erinys, rushing in upon Priam and his children, in Aesch. Ag. 749.

l. 896. ἄγαν γε, as in Aj. 983 ἄγαν γε, Τεύκρε.

ll. 898, 9. 'And had a woman's hand the firmness for this act? Ay, in a manner dreadful to tell, as you will agree when you have heard the story.' These two lines are weak and have been condemned by some editors. In their defence it may be said that l. 898 is not out of harmony with the persistence of the Chorus, who constantly repeat their questions, and that l. 899 serves as an introduction to the description which follows. Cp. supra l. 748. In l. 898 τις cannot be maintained, but it is easy to read καὶ ταῦτ' ἄρ' ἔτλη.

ll. 900 ff. Some touches in Virg. Aen. 4. 630 ff. (describing Dido's end) seem to reflect this passage.

l. 901. κοῖλα δέμνια, i. e. a bed yielding or hollowed in the middle.

l. 902. ἄψορρον ἀντῆ πατρί, 'that so he might go back to meet his father.' The expression is condensed, but not obscure; as a matter of fact Hyllus meets his father at the gate, infra l. 971.

l. 903. Cp. O. T. 1409 ff. Deianira retired into the interior of the palace.

l. 905. ἐρήμη, 'desolate;' both son and husband are lost to her. Her act had cut her off from all the sympathies of her family, and she had no longer any part in the house or its sacred rites. This feeling was aroused at the sight of the altar or the touch of anything which she had used in her past life. The ὄργανα may perhaps be intended to include the loom on which she wove the fatal robe.

l. 908. οἰκετῶν. The relation of Deianira to her domestics is also made a part of her character. She had confided her sorrows to them, and her fears for Heracles, and now laments to them over her unhappy lot.

l. 909. εἰσορωμένη. For the middle voice cp. El. 1059 and note.

l. 910. ἀνακαλουμένη, 'appealing to,' i. e. in her lamentation to the servants.

l. 911. τὰς ἄπαιδας . . οὐσίας, 'her childless existence for the future.' The loss of the affection of Hyllus weighs in Deianira's mind together with the loss of Heracles. οὐσίας has been questioned, but without much reason. For the plural of the abstract word cp. Aesch. Fr. 340 [Niobe] τὰς ἐμὰς εὐπαιδίας, νόσων τ' ἀπείρους καὶ μακραίνας βίους.

l. 912. ἐξαίφνης. Cp. the sudden movement of Oedipus, O. T. 1260 ff. δεινὸν δ' αὖσας ὡς ὑφηγητοῦ τινός, πύλαις διπλαῖς ἐνήλατ', κ. τ. λ.

l. 914. λαθραῖον ὄμμ' ἐπσκοιασμένη, 'with an eye concealed in shadow.' Lit. 'overshadowed so as to be unobserved.' The accusative ὄμμα is to be repeated with φρούρου, cp. Phil. 151 φρουρεῖν ὄμμ' ἐπὶ σφῶ μάλιστα καιρῶ.

l. 915. δεμνίοις = εἰς δέμνια.

l. 918. εὐναστηρίοις. The word is derived from εὐνάζειν as δικαστήριον from δικάζειν.

ll. 920 ff. The words λέχη, νυμφεῖα, εὐνήτριαν, show that she returns in thought to her early married life. The plural νυμφεῖα includes all the associations connected with espousal and marriage.

l. 923. συντόνῳ χερὶ, 'with tightened hand,' as in the excitement of a determined action.

l. 924. ῥ̄ . . περονίς, 'whose clasp of beaten gold lay before her breast.' For ῥ̄ some editors would read οὔ.

l. 928. τῆς τεχνωμένης τάδε. This genitive may be taken with τῷ παιδί. 'I tell the son of her who was planning this, that she was planning it.' This is better than to connect the genitive, as some editors have done, with φράζω.

l. 929. δεῦρο. She speaks as if still in the presence of the dead body, just as the tense δρῶμεν carries the audience back to the actual scene.

ll. 930, 1. 'We see that she had smitten herself with a two-edged knife upon the side beneath the diaphragm and liver.' πεπληγμένην is the middle voice. If ἦπαρ is used in its strict meaning, it is remarkable that a wound directed at the liver should be inflicted from the left side.

l. 932. ἔγνω γὰρ τάλας. For this apparent violation of the rule of the 'cretic' cp. supra l. 718, El. 376 and note.

l. 933. ἐφάψειεν, 'that he had caused.' The metaphor is more probably from tying a knot, than from kindling a flame. Cp. Liddell and Scott, sub voc., Ant. 40.

l. 934. τῶν κατ' οἶκον. For the genitive cp. O. T. 574, 5 μανθάνειν σοῦ. The construction is made easier in this instance by the ἐκ- in ἐκ-διδαχθείς.

l. 935. πρὸς τοῦ θηρός, 'induced by the Centaur.' The construction

implies that Deianira was merely an agent in carrying out the guile of the Centaur, and that her act was *πεπονθὸς μάλλον ἢ δεδρακός*. For the language cp. Il. 6. 456 *πρὸς ἄλλης ἰστὸν ὑφαίνοις*.

ll. 936, 7. ὁ παῖς δύστηνος. The adjective is postponed for the sake of emphasis; cp. O. T. 58 *ὦ παῖδες οἰκτροί. οὗτ' ὀδυρμάτων | ἐλείπετ' οὐδέν*. Hermann takes *οὐδέν* adverbially and translates, 'non relinquebatur a lacrimis,' i.e. 'non desistebat lamentari.' But (1) without taking *ἐλείπετο* in a middle sense we may perhaps translate, 'fell short in no respect of lamentations,' *λείπομαι* being used as in Ant. 548 *σοῦ λελειμμένη*, or Aj. 543 *λελειμμένῳ λόγων*. Or (2) it may be taken as subjective middle; cp. Phil. 375 *οὐδέν ἐνδεὲς ποιούμενος*.

l. 938. οὗτ' ἀμφιπίπτων στόμασιν, sc. ἐλείπετο. He showed the utmost tenderness both in his lamentations, and in embracing his dead mother. *πλευρόθεν* = *πρὸς πλευρᾶς*, 'towards,' i.e. near her side. Cp. *σχεδόθεν*.

l. 940. *ματαίως* occurs here only in Sophocles, though *μάταιος* is especially frequent in this Play (ll. 407, 565, 587, 863, 887, 945). With *αἰτία βάλοι κακῇ* cp. Aj. 1244, 5 *ἀλλ' αἰὲν ἡμᾶς ἢ κακοῖς βαλεῖτέ που | ἢ σὺν δόλῳ κεντήσεθ' οἱ λελειμμένοι*.

l. 942. ὠρφανισμένος βίου, 'orphaned in respect of his life.' Some editors read *βίον*, and the difference is not great. *βίος* is used in a wide sense, comprehending life and all the relations included in it.

l. 943. δύο, i.e. to-day and to-morrow. In English the alternatives would naturally be placed in the reverse order. With the sentiment cp. O. C. 567, 8 *ἔξοιδ' ἀνὴρ ὦν χῶτι τῆς ἐς αὔριον | οὐδέν πλέον μοι σοῦ μετέστιν ἡμέρας*.

ll. 947-970. Fourth Stasimon. 'Which sorrow to moan over first, which to lament last and longest, is hard for me, unhappy, to determine.' There seems to be no sufficient reason for changing *τέλεα* into *μέλεα* or *ὀλοά*. The Chorus are in doubt which sorrow they shall lament first, and on which they shall dwell last, i.e. which is the greatest sorrow where all are so overwhelming.

l. 950. *τάδε μέν, κ.τ.λ.* Deianira is dead in the house, and the perishing Heracles is momentarily expected. Cp. Ant. 1278-80 *ὦ δέσποθ', ὥς ἔχων τε καὶ κεκτημένος | τὰ μὲν πρὸ χειρῶν τάδε φέρων, τὰ δ' ἐν δόμοις | ἔοικας ἤκειν καὶ τάχ' ὄψεσθαι κακά*. With *μελόμενα ἐστίν* or *ἐρχομεν* may be supplied. *ἐπ' ἐλπίσιν*, 'in suspense,' or 'expectation.' Cp. El. 108 *ἐπὶ κωκυτῷ* and note.

l. 952. *κοινά, sc. ἐστίν*, i.e. it is all one whether evil be present or to come. *μέλλειν, sc. ἔχειν*. *κοινά* almost = *ἴσα*, i.e. 'they fall under the same category.'

l. 954. *ἔστιῳτις αὔρα* is a wind blowing from the hearth. Mr. Blaydes suggests that *ἔστιῳτις* may = *ἔστιαῳτις*, 'from the north of Euboea.'

1. 955. ἐκ τόπων, 'from this place.' Cp. ἐκτόπιος O. C. 118.

11. 956 ff. Connect ὅπως μὴ θάνοιμι тарβαλέα ἄφαρ μῶνον εἰσιδοῦσα τὸν Ζηνὸς ἄλκιμον γόνον, 'that I do not die of fear on the sudden, after merely glancing on the valiant son of Zeus.' ἄφαρ, like εὐθύς, adheres to the participle in grammar, but to the verb in meaning.

11. 960, 1. 'Since amid pains from which there is no escape he is advancing as they tell me before the palace in a marvellous manner too strange for speech.' θαῦμα is rather to be taken as an accusative in apposition to the action of the verb than in direct apposition to the subject of χαρεῖν.

1. 963. προὔκλαιον, (1) 'I sent forth a cry of weeping.' The predicate of the sentence is ἀγχοῦ. 'The evils I lamented so loudly are close at hand, not far off.' Or (2) 'I bodefully lamented' (προ = beforehand).

1. 964. 'Here is some unfamiliar tread (i. e. advancing company) of strangers.' As ἐκτοπος is = ἔξω τῶνδε τῶν τόπων so ἐξόμιλος is = ἔξω τῇσδε τῇς ὀμιλίας. In what follows the abstract βάσις is treated as a collective, and hence is made the subject of φερεῖ, προκηδομένα.

1. 965. πᾶ δ' αὖ; 'Where now?' The company advances slowly and carefully, so that the Chorus are in doubt in which direction it is proceeding. This fresh doubt is conveyed by αὖ.

11. 965, 6. ὥς φίλου προκηδομένα, 'as caring for a friend;' their slow movements indicate their grief.

11. 966, 7. βαρεῖαν . . βάσιν, 'they advance with grief-oppressed and noiseless footsteps.' For βαρεῖαν cp. Phil. 207, 8 βαρεῖα τηλόθεν αὐδά, and infra l. 982 βάρος ἀπλετον ἐμμέμονε φρήν. Observe that βάσις as the subject to φέρει is so far overlooked that the poet can say φέρει βάσιν.

1. 969. Heracles is now borne in by attendants, of whom the foremost is an old man. Hyllus runs forth meeting them. For ἀναύδατος = 'without utterance,' cp. O. T. 191 περιβόατος, 'with loud shouts.'

11. 971-end. Exodos. Heracles is brought in. He utters bitter reproaches against Deianira, till Hyllus explains the nature of her act. Heracles recognizes his doom, and enjoins Hyllus to carry him to Oeta that he may be burned there, and to marry Iole.

1. 973. τί πάθω; this phrase seems to arise from the feeling that in some circumstances all doing is suffering, or that the speaker is utterly overpowered by his condition, and incapable of independent action.

1. 974. The Πρέσβυς 'is the most advanced in age and therefore the most fitted to be the spokesman of those who have come from Euboea' (Blaydes). μὴ κινήσης, 'lest thou rouse.'

1. 975. ὠμόφρωνος, 'wild of mood.' The old man still retains a vivid recollection of what he has seen at Cenaeum.

1. 976. ξῆ γὰρ προπετής, 'he lives, though at the point of death.'

Cp. supra l. 701, Aesch. Ag. 235 *προνωπῇ*, Eur. Alc. 143 *ἤδη προνωπῆς ἐστι καὶ ψυχορραγεί*. There are two reasons for silence; (1) He is not dead; (2) He is all but dead. *δακῶν*, 'clenching your teeth upon.' *στόμα* goes with *δακῶν* and *ἴσχε*.

l. 979. *ἀναστήσεις*, 'rouse.' The pain is spoken of as a wild beast, who is now asleep in his lair. With *ἐκκινήσεις* in the context cp. El. 567, 8 *ἐξεκίνησεν ποδοῖν | στικτὸν κεράστην ἔλαφον*.

ll. 981, 2. *ἀλλ' . . φρήν*, 'but on me unhappy my feelings rush with resistless weight.' *βάρος ἄπλετον* is adverbial; cp. infra l. 1003.

l. 983. Heracles now awakes, in delirium.

l. 984. *παρὰ τοῖσι*; the dative plural *τοῖσι* (= *τέοισι*) for *τίσι* is rare.

l. 987. *ἡ δ' αὖ μισὰ βρύκει*. The disease is spoken of as a living thing. Cp. Phil. 745 *βρύκομαι, τέκνον*, ib. 758, 9 *ἡκεὶ γὰρ αὕτη διὰ χρόνου πλάνοις ἴσως | ὥς ἐξεπλήσθη*. (Perhaps *ἡδ'* should be read.)

l. 988. *ἄρ' ἐξήδης*, 'Hast thou now learnt?' The pluperfect is used, like an aorist, with reference to the immediate past. [*ἐξήδη σ'* Wecklein.]

l. 989. *σιγῇ κεύθειν*, 'to remain shrouded in silence;' *κεύθειν* is used intransitively, as in O. T. 968 *κέυθει κάτω δὴ γῆς*. The present *κεύθειν* is opposed to the aorist *σκεδάσαι*, as a state to a single act.

l. 993. *στέρξαιμι*, 'contain myself,' 'endure.' Cp. O. C. 518 *στέρξον, ἱκετεύω*.

l. 994. 'O Cenean support of altars,' i. e. 'O rock of Ceneum on which the altar was built.'

ll. 995, 6. *ἱερῶν . . ἡνύσω*, 'What a return for what glorious sacrifices hast thou brought to pass on my unhappy life!' *ἡνύσω*, is a 'subjective' middle, i. e. literally 'wrought from thyself,' 'by thine own power.'

ll. 996, 7. *ὦ Ζεῦ, οἶαν, κ. τ. λ.* According to this punctuation the words *ὦ Ζεῦ* are not a passing exclamation, but an address by Heracles to his father, to whom he turns suddenly, accusing him as the first cause of his miseries. (Cp. infra l. 1278.) For the two accusatives cp. Eur. Or. 1038 *ὑβρισμα θέμενος τὸν Ἀγαμέμνονος γόνον*.

ll. 998-1000. *ἦν μήποτ' ἐγώ, κ. τ. λ.* Heracles seems to confound the robe with the delirium and ruin which ensued from it. *καταδερχθῆναι* must be taken as epexegetic of *προσιδεῖν*, 'so as to behold this bloom of madness which no charm can cure.' For *μανίας ἄνθος* cp. Ant. 959, 60 *οὕτω τὰς μανίας δεινὸν ἀποστάζει | ἀνθρόν τε μένος*.

l. 1001. *δοιδός*, i. e. singer of incantations, which were a part of Greek medicine. Cp. Aj. 582, 3 *οὐ πρὸς ἱατροῦ σοφοῦ | θρηνεῖν ἐπὶ δὲ πρὸς τομῶντι πῆματι*. 'What charmer—who is the master of the healing art, that, etc.?' The article perhaps asks for the one great master supreme in his art.

l. 1003. 'I would hail him with wonder from afar.' *θαῦμα* appears to be used adverbially as *τάχος*. Cp. supra ll. 961, 981.

ll. 1004-6. Heracles here addresses those who approach to lift him from the litter to the bed; Hyllus takes him in his arms and places him there while he speaks ll. 1007, 8.

l. 1008. 'You have awakened aught (if there be aught) that for a moment sleeps.' ἀνατέτροφας makes a more exact metrical correspondence with ἀποτίβατος l. 1030 than ἀντέτροφας. It is the perfect of ἀνατρέπω with present meaning. With the subjunctive ὅτι καὶ μύσῃ following this present indicative cp. Plato, Phaedr. 244 B οὐκ ἔστ' ἔτυμος λόγος ὃς ἀν. . φῆ.

l. 1009. Hexameters also occur in the Philoctetes. πόθεν ἔστ', i. e. ποῦ ἔστε, πόθεν being used as ἐγγύθεν, σχεδόν in Homer. Cp. supra l. 938.

l. 1010. 'Ye most unjust, i. e. ungrateful men among all the Hellenes' (i. e. in all parts of Hellas). Heracles has cleansed barbarian cities as well as Greek, but he does not expect aid from them. On Heracles setting Greece free from monsters, etc. cp. Tozer, Greek Geography, pp. 94 ff. οὓς, i. e. καθαίρων.

l. 1011. I. e. πολλὰ μὲν ἐν πόντῳ, πολλὰ δὲ κατὰ δρία. πολλά is to be taken adverbially.

ll. 1012, 13. καὶ νῦν . . ἀποτρέψει; 'and now no one will turn (from its purpose) against me in my misery fire or sword to bring me aid.' ἀποτρέψει conveys the notion of using against a friend what is intended for use against an enemy. Cp. Virg. Aen. ix. 425 'in me convertite ferrum.'

ll. 1015, 16. The interpretation of the scholiast—οὐδεὶς ἐκείνων, φησί, βούλεται ἐλθὼν τὴν κεφαλὴν μου ἀποτεμῆναι καὶ ἐλευθερώσαι τοῦ μοχθηροῦ βίου, suggests a slightly different text. Perhaps we may read οὐδέ μ' *ἀπαλλάξαι | κρᾶτα τεμῶν βίου | τοῦ στυγεροῦ μολῶν | *οὐκ ἐθέλει. φεῦ φεῦ. But though corruption is indicated, the flaw is beyond the reach of conjecture.

l. 1017. ὦ παῖ τοῦδ' ἀνδρός, 'son of Heracles here!' It is strange that this expression should have given any trouble, when the much more vague ὦ παῖ κείνου ἀνδρός is so familiar in prose.

ll. 1019, 20. σοί τε γάρ . . σώζειν. The unusual (Epic) combination of particles τε γάρ, and the obscurity of the language, throw some doubt on the genuineness of the reading here. If the text is sound, ὄμμα must be taken figuratively for the fulness of life and hope. 'Thou hast an unimpaired brightness, which affords more hope than the chance of saving him through me.' Cp. O. T. 987 καὶ μὴν μέγας γ' ὀφθαλμὸς οἱ πατρὸς τάφοι. Even thus μάλλον has to be supplied. (Prof. Jebb reads σοί γὰρ ἐτοίμα ἐς πλεόν ἢ δι' ἐμοῦ σώζειν.) σὸν γὰρ ἱάμα βέλτερον ἢ δι' ἐμοῦ σώζειν may also be suggested.

l. 1021. λαθίπονον δ' ὀδυνᾶν, cp. Ant. 251, 2 ἐπημαξευμένη τρόχοισιν. οὔτ' ἑνδοθεν οὔτε θύραθεν. This has been taken to mean, 'neither by myself nor with help from others;' but the other meaning, 'neither in

mind nor body' appears more natural. Cp. O. T. 1318 κέντρων τε τῶνδ' οἷστρομα καὶ μνήμη κακῶν. Samson Agon. 6. 18 'Ease to the body none, none to the mind.' For a similar expression cp. supra l. 730 ᾧ μηδέν ἐστ' οἴκοι βαρύ.

1. 1022. τοιαῦτα νέμει Ζεὺς, (1) 'the Father holds such things in his power.' Cp. Phil. 843 τάδε μὲν θεὸς ὑψεται, supra l. 1013 χωρὶς Ζηνός. Others, (2) 'so fearful is the trouble dispensed by Zeus.' For this cp. Aj. 952.

1. 1023. ποῦ ποτ' εἶ. He recognizes the voice of Hyllus, but is too much distracted to perceive him otherwise at first. Then presently he directs him how to hold and turn him for greater ease.

1. 1030. ἀποτίβατος, 'unapproachable;' ποτί=πρός.

1. 1034. *φύσαντ'. The MSS. have τὸν φύσαντ', for which some (Dind.) would substitute τὸν φύτορ', others τὸν πατέρ'. The spondaic rhythm prevails throughout these five hexameter lines, and the omission of the article may be excused by saying that the participle is not = ὃς ἔφυσα, but = εἰ (or ἐπεὶ) ἔφυσα. ἀνεπίφθονον, no one could upbraid him for slaying his father under the circumstances.

1. 1035. παῖσον. For the asyndeton, which is expressive, cp. Phil. 747-9 πρὸς θεῶν, πρόχειρον εἶ τί σοι, τέκνον, πάρα | ξίφος χερσίν, πάταξον εἰς ἄκρον πόδα | ἀπάμησον ὡς τάχιστα, μὴ φείσῃ βίου. ἄχος, ᾧ μ' ἐχόλωσεν. Physical pain, however vividly portrayed, is never the chief tragic interest in Sophocles. The wrath of the foiled hero, which he is unable to wreak, is the bitterest pang of all.

1. 1036. ἄθεος, 'God-abandoned.' Either the *ος* is long in arsi, before the pause, or *τάν should be read, as in the text, for ἄν.

1. 1040. αὐτῳ, ᾧδ' αὐτῳ, ὥς μ' ὤλεσεν. 'Even as she destroyed me, even as ye see me now.' For γλυκὺς cp. O. C. 106 ἴτ', ᾧ γλυκείαι παῖδες ἀρχαίου Σκότου. The MSS. have ᾧ Διὸς αὐθαίμων, ᾧ γλυκὺς Ἄιδας. The transposition, made for metrical reasons, also improved the sense by restoring the climax.

1. 1042. εὐνασον εὐνασόν μ'. Here also the MSS. are at fault, giving εὐνασόν μ' εὐνασον. The metre is dochmiac. ὠκυπέτα, 'flying swiftly,' in the shape of a thunderbolt. Cp. infra ll. 1086, 7, O. C. 1460 Διὸς πτερωτὸς . . . βροντή.

1. 1045. The MS. reading οἷας may be defended as following the case of its antecedent συμφοράς, and also as a cognate accusative.

1. 1046. ᾧ . . ἐγώ, κ.τ.λ. For this mode of expression cp. O. C. 337 ff. ᾧ πάντ', ἐκείνω . . τροφάς κ.τ.λ. *κοῦ λόγῳ. This is Bothe's emendation of καὶ λόγῳ, which some editors defend, explaining it to mean 'even in report,' (how much more, then, in reality!). Wunder conj. καὶ λόγων πέρα, which yields a fair sense, but κοῦ λόγῳ is simpler and more forcible. Cp. Aesch. S. c. T. 846 ἦλθε δ' αἰακτὰ πῆματ' οὐ

λόγῳ. The error would seem to be as old as Cicero, who translates 'multa dictu gravia, perpressu aspera.'

1. 1047. καὶ νῶτοισι, cp. infra l. 1090. Some have supposed an allusion here to Heracles having relieved Atlas of his burden.

1. 1048. κοῦπῳ. καὶ=καίτοι. Cp. O. C. 6, infra l. 1072.

1. 1050. δολῶπις, 'of the guileful eye.' The choice of the epithet shows that the remembrance of Deianira's loveliness returns with the pain of the poisoned robe.

ll. 1050-2. τόδ'.. Ἐρινύων .. ἀμφίβληστρον, Aesch. Ag. 1580 ὑφαντοῖς ἐν πέπλοις Ἐρινύων, Cho. 492 μέμνησο δ' ἀμφίβληστρον ὡς ἐκαίνισαν.

1. 1053. προσμαχθέν, supra l. 767. ἐκ . . . βέβρωκε, tmesis. ἐσχάτας, i. e. 'even to the bone.'

1. 1054. I. e. it has penetrated the lung and is shrivelling up the vessels there.

1. 1055. 'Hath already drained my fresh life-blood.' For χλωρόν see above l. 847.

1. 1057. ἀφράστῳ is 'baffling the mind' (supra l. 694), and is here applied to that which cannot be coped with, because it cannot be discerned.

1. 1058. λόγχη πεδιάς, 'the army of spearmen on the plain.' λόγχη is used collectively, like ἡ ἵππος, etc. Heracles is probably thinking of a particular encounter, but whether of the battle with the Minyans, or some other of his exploits, we can hardly determine.

1. 1059. θήρειος βία is probably 'the violence of the Centaurs,' cp. infra ll. 1096, 7, and not generally 'of wild beasts.'

1. 1060. Ἑλλάς, sc. γαῖα. The word is strictly adjectival here. Some have supplied βία, supposing that ἀγλωσσος could not be an epithet of a country. But why not ἀγλωσσος γαῖα as well as βάρβαρον αἶαν, El. 95? ἀγλωσσος, 'without speech,' or 'without intelligible speech,' just as ἀγέννητος=δυσγενής supra l. 61, ἄδημος=ἀπόδημος Fr. 577 (N.) Pind. (Isthm. 5. 24) uses παλίγλωσσος.

1. 1062. θήλυς οὔσα κοῦκ ἀνδρὸς φύσιν. θήλυς for the feminine occurs several times in Greek poetry, e. g. Od. 5. 467 θήλυς ἐέρση, Eur. Hec. 659 θήλυν σποράν, Bacch. 828. The construction of the remaining words is difficult; but perhaps ἀνδρὸς is genitive of derivation, in accordance with the ancient notion that the female element came from the mother, and the male from the father,—'being female and not derived from the male in her birth.' Or 'from a male in nature,' for it is simpler to suppose an attraction from ἀνὴρ φύσιν. Cp. supra ll. 672, 683. For φύσιν cp. El. 325, 1125 πρὸς αἵματος φύσιν, Aj. 760 ἀνθρώπου φύσιν βλαστών, whence come several emendations of this line, e. g. θήλυς φῦσα κοῦκ ἀνδρὸς φύσιν (Nauck), θήλυν σχοῦσα κοῦκ ἀνδρὸς φύσιν (Reiske), etc., cp. Il. 6. 180 θεῖον γένος, οὐδ' ἀνθρώπων.

1. 1064. γενοῦ .. γεγώς. 'Prove thyself in very deed my son.' Cp.

infra l. 1157, 8 ἐξήκεις δ' ἵνα | φανεῖς ὅποιος ὦν ἀνὴρ ἐμὸς καλεῖ. The tautology γενοῦ . . γεγώς throws no suspicion on the reading.

l. 1065. Cp. El. 366, 7 καλοῦ τῆς μητρός and note. We are to imagine the effect of this on Hyllus, who has just been bewailing his mother's death.

l. 1068. ἦ. Probably not 'than' but 'or.' If my form tormented or hers afflicted with righteous evil be a sight that causes you more pain. The vividness is impaired by the subordination with 'than.'

l. 1070. οὔκτειρόν τέ με. The two imperatives are connected by τε, because Heracles regards obedience to his request as inseparable from pity for his state.

l. 1071. πολλοῖσιν οἰκτρόν, i. e. 'whom many (and not my son only) may be expected to pity.'

l. 1074. ἐσπόμην. The imperfect is perhaps preferable to the generalized aorist here, but the matter is not one of much consequence. Blaydes and Meineke propose εἰχόμεν, the former on the ground that 'evils do not usually require to be followed after.' But (1) ἐπεσθαι is not necessarily to follow *after*, but also to 'keep up with' (see L. and S. s. v. ἔπω B. i. 4): (2) 'I went where trouble led me' is no bad description of the life of Heracles, whom labours still awaited, wherever he went. Cp. Eur. Alc. 499, 500 HP. καὶ τόνδε τοῦμοῦ δαίμονος πόνον λέγεις, | σκληρὸς γὰρ ἀεὶ καὶ πρὸς αἶπος ἔρχεται. Cp. the phrase πότμον ἐπισπεῖν. Also Morris, Story of Sigurd, p. 1 'Met the good days and the evil as they went the way of fate.'

l. 1075. ἐκ τοιούτου. (1) From an unseen, subtle, woman-inflicted evil (ll. 1050-2, 1057, 1062, 3, 1104), or (2) 'after being such.' Cp. supra l. 284.

ll. 1076 ff. Heracles first draws Hyllus to him to show him what ravage the venom had made: then, by a sudden impulse, displays the torn and writhing frame to all. After this, the pain again overcomes him, and this is marked by the broken rhythm. Then looking again at his shrivelled members, he recalls once more their prowess in past days, contrasting it with the feebleness of the present. Last comes one more outburst of futile rage against Deianira.

l. 1078. ἐκ καλυμμάτων, 'forth of coverings,' i. e. unveiled.

l. 1082. ἔθαλψεν, Hermann conj. ἔθαλψέ μ'; but με is easily supplied. αἴτης σπασμὸς . . ὅδε, 'this cruel fatal spasm.' αἴτης is an attributive gen. like Ἐρινύων in l. 1051 supra.

l. 1083. οὐδ' ἀγύμναστόν μ' ἔαν. For the use of the present here cp. Ant. 625 πράσσει δ' ὀλιγοστὸν χρόνον ἐκτὸς αἴτας.

l. 1091. καθέσταθ', 'are the same.' However changed, these achievements remain theirs. This seems to be implied in the use of καθεστάναι for the substantive verb.

l. 1093. κάπροσῆγορον. For the irony implied in this epithet cf.

Job 41. 3, 5 'Will he make many supplications unto thee? Will he speak soft words unto thee? ... Wilt thou play with him as with a bird? or wilt thou bind him for thy maidens?'

1. 1094. **κατειργάσασθε**, cp. Hdt. 1. 24 *ἔωντὸν κατειργάσασθαι*.

1. 1095. **ἄμικτον**, 'unsociable,' not mingling in friendship with mankind. **ἵπποβάμονα**, 'tramping with horses' feet.'

1. 1096. **θηρῶν**, 'of the Centaurs,' as elsewhere in this play. But in the next line **θῆρα** is used in the more general sense of 'wild beast,' without any feeling of confusion or tautology. **ὑπέροχον**. The MSS. give the Epic form *ὑπείροχον* which is unmetrical here.

1. 1098. **σκύλακα**. The word conveys a touch of contempt for Heracles' old enemy.

1. 1099. **δαινῆς Ἐχίδνης θρέμμα**, 'nursling of dire Echidna.' Cp. Hes. Theog. 310 ff., where Cerberus is so designated.

1. 1100. **ἐπ' ἐσχάτοις τόποις**. The vagueness of the expression, without *γῆς* or *χθονός*, is intentional: i. e. 'in the far West.'

1. 1102. **τῶν ἔμων χερῶν**, genitive of the object: i. e. of that over which the triumph is celebrated.

1. 1103. **κατερρακωμένος**, 'reduced to shreds,' the poison having devoured the substance of his frame. Cp. Aesch. Prom. 1023 *σώματος μέγα ῥάκος*, said of Prometheus torn by the vulture.

1. 1104. **τυφλῆς**, 'blind,' i. e. 'eluding sight.' Cp. supra l. 1057. **ἐκπεπόρθημαι**, 'I am ravaged utterly.' Cp. Aj. 896 *διαπεπόρθημαι*.

1. 1105. **ὠνομασμένος**. Alcmena's name was often introduced in speaking of Heracles; cp. supra ll. 19, 644.

1. 1106. **αὐδηθεῖς**, 'named aloud.' Cp. Phil. 240, 1 *αὐδῶμαι δὲ παῖς Ἀχιλλέως, Νεοπτόλεμος*. There is some trace of a v. l. *αὐθαδῆς*, a curious instance of the mixture of mechanical and mental error which has given rise to some corruptions of the text.

ll. 1107, 8. **κἂν τὸ μηδὲν ᾧ κἂν μηδὲν ἔρπω**, 'though I be nothingness and have no power to move.' The second *μηδὲν* is adverbial = 'not at all.'

1. 1109. **προσμόλοι μόνον**, 'might she but come near,' expressing a wish, not now a command.

1. 1111. **καὶ θανών**, 'and when already dead,' as he was in effect even now.

1. 1113. **εἰ σφαλῆσεται**. Observe the change from the vocative to the 3rd person.

1. 1114. **παρέσχες**, 'you give the opportunity:' *παρέχω* in this sense is commonly impersonal. The same verb is repeated, with a slightly different meaning, in the next line.

1. 1116. Cp. O. C. 1106 *αἰτεῖς & τεύξει*.

ll. 1117, 8. **μὴ τοσοῦτον... δύσοργος**: i. e. *ὥς μὴ τοσοῦτον δάκνη θυμῷ*

δύσοργος. 'That you be not so devoured with rage, being grievously dis-tempered therewith.' θυμῷ is to be taken (1) with δάκνη, (2) with δύσοργος. For the postponement of ὡς, marking Hyllus' earnestness, cp. Aj. 589, 90 ἐγὼ θεοῖς | ὡς οὐδὲν ἄρκεῖν εἴμ' ὀφειλέτης ἔτι. Others, reading δάκνει, suppose an alternation of clauses = μὴ τοσοῦτον δύσοργος (ᾧ), ὡς δάκνει θυμῷ. 'In a less wrathful mood, than now you are devoured with in your soul.' For the introduction of the fresh verb according to this explanation cp. O. C. 423 τῆς μάχης .. ἧς νῦν ἔχονται κάπαναίρονται δόρυ.

ll. 1118, 9. 'Else you will be unaware, wherein you are vainly eager for a joy, and wherein you are indignant without cause.'

l. 1121. Heracles' impatience is roused by Hyllus' vague antithetical expression (1117-9) which he treats as a conundrum. Then Hyllus speaks more plainly.

l. 1122. τῆς μητρός, 'about my mother.' For this genitive cp. O. T. 701 Κρέοντος and note.

l. 1123. οἷς θ' ἥμαρτεν, 'wherein she erred.' The dative repeats ἐν οἷς in a loose construction.

l. 1124. καὶ παρεμνήσω γάρ, 'For hast thou even made passing mention?' γάρ gives the reason of ᾧ παγκάκιστε.

l. 1125. τῆς πατροφόντου μητρός, 'of the mother that is thy father's murderer.' Observe the feminine use of the masculine noun.

l. 1126. ἔχει γὰρ οὕτως, (1) 'for her state is such,' or, possibly (2) 'for the case stands so:' sc. περὶ αὐτῆς. ὥστε μὴ σιγᾶν πρέπειν, 'that silence is not well,' because it leaves her beneath an unjust imputation, and that when she is dead.

l. 1127. οὐ δῆτα τοῖς γε πρόσθεν ἡμαρτημένοις, 'certainly there is no cause for silence on account of her former errors.' No blame requiring silence attached to her until to-day. The other rendering, 'she deserves to have her errors published' (Schndw.), assigns no meaning to πρόσθεν. For Heracles could not contrast Deianira's sending the robe with her death, of which he knew nothing. And to suppose him to have misinterpreted Hyllus' ἥμαρτεν supr. l. 1123 is a misplaced refinement.

l. 1128. ἐρεῖς, sc. ὅταν μάθῃς. 'Neither does her fault to-day require silence, as you will confess by and by.'

l. 1129. Viz. by preferring your mother to your father. Infra ll. 1064, 5.

l. 1130. The comparison of Aj. 898 shows that ἀρτίως is to be taken closely with νεοσφαγῆς. 'She is dead, slain even but now with recent stroke.'

l. 1131. τέρας, κ.τ.λ. The scholiast explains ἄπιστον διὰ δυσφημιῶν ὥσπερ ἐμαντεύσω. Schndw. regards διὰ κακῶν as equal to διὰ ψευδῶν, 'falsely.' But there is no point in Heracles saying either δυσφημίς, when the news is what he wishes to hear, or ψεύδει, when he is asking for farther information. May not διὰ be taken as in διὰ πάντων =

'amidst and surpassing,' the 'evils' being the pain of Heracles. Cp. Plato Rep. 6. 494 D ἀρ' εὐπετὲς οἷε εἶναι εἰσακοῦσαι διὰ τοσούτων κακῶν; 'Your miraculous words are a portent amidst my woes.' The words are not ironical, but express the effect of the sudden news penetrating to the mind of Heracles even through his distraction.

1. 1132. ἐκτόπου, 'from without:' i.e. other than herself; cp. supra l. 730 οἴκοι and note.

1. 1135. δεινοῦ. Not merely 'strange' but 'scarce endurable,' 'likely to provoke a quarrel;' cp. O. C. 861 δεινὸν λέγεις.

1. 1136. ἅπαν τὸ χρῆμ', ἤμαρτε χρηστὰ *μωμένη, 'the whole matter is, she erred with good intent.' Nauck edits ἀπλούν τὸ ῥῆμα. χρῆμα is here nominative rather than accusative in apposition. Cp. O. T. 1234, 5 ὁ μὲν τάχιστος τῶν λόγων εἰπεῖν τε καὶ | μαθεῖν, τέθνηκε θεῖον Ἰοκάστης κᾶρα. The comma after χρῆμα was introduced by Hermann, former editors having understood the words to mean tamely 'she mistook entirely.'

1. 1137. δρᾶ = λέγεις δεδρακέναι. Cp. Aesch. P. V. 969 ἐκπίπτει.

1. 1138. σέθεν, objective genitive, is connected with the noun, instead of σοι with προσβαλεῖν, so leading the mind to dwell upon the notion of στέργημα. Cp. supra ll. 575, 6 ἔσται φρενός σοι τοῦτο κηλητήριον | τῆς Ἡρακλείας.

1. 1139. ἀπήμπλακε, 'she was led into error.' The chief stress is on the former part of the sentence, with which ὥς, κ. τ. λ. is accordingly connected. The full force of ἀπήμπλακε probably is, 'she did what she least of all desired to do.' τοὺς ἔνδον γάμους, 'the marriage within there,' prepared in the house, i.e. by the introduction of Iole. The sting of the marriage was that Iole had been brought home. Cp. supra ll. 536-546. Hyllus hints as gently as he can at the cause of offence.

1. 1140. καί, as in καὶ πῶς; expresses wonder.

1. 1142. τοιῷδε, 'such' as we now see in its effects.

1. 1143. The situation here is something like that in the ninth book of the Odyssey (507), where Odysseus has revealed his name to the Cyclops, who is thus reminded of the ancient prophecy concerning himself. The mention of Nessus reminds Heracles of the word of his father Zeus, who had revealed to him that a 'dead hand' should be the cause of his death. His mind is thus called away from all surrounding him, and with new-found calmness he prepares to meet his end. Thus he is prevented from uttering a word of amends to Deianira, and the impression of her desolation is not removed. See *Introduct. Anal.* p. 51.

ll. 1142-4. The three single lines, separate and unbroken, have a striking effect in expressing the mood of Heracles.

1. 1145. φρονῶ . . ἔσταμεν, 'I perceive in what pass of Fortune we now are.'

1. 1149. *μάτην*. Because Zeus appears to have forsaken his child, contrary to the faith of the Chorus, supra ll. 139, 40.

11. 1149, 50. *ὥς . . ἐγώ*, 'that you may hear from me in my last moments the utterance of all the prophecies I know.' Lit. my last utterance, viz. that of the prophecies, etc. The Scholiast explains *τελευταίαν ἐμοῦ φήμην* differently: 'the final voice concerning me,' i. e. 'the oracle concerning my end.' But this hardly agrees with the context. *φήμην* is an appropriate word; cp. O. T. 43, 86, etc.

1. 1151. For *οὔτε* followed by *δέ* (1. 1153) cp. supra. 143.

11. 1151, 2. *ἀλλ' . . ἐπακτίᾳ . . ἔδραν*, 'but she has obtained leave to dwell at Tiryns by the shore.' Lit. 'has made a compact so as to have a dwelling-place.' The legends about Alcmena seem to have been various, and it is uncertain which of them is here followed.

1. 1153. *παίδων*, 'of thy sons.' Alcmena had taken some of her grandchildren with her to live at Tiryns. This is the only way of taking these words consistently with *σῶν ὀμαιμόνων* in supra l. 1146. If we are further to suppose consistency with supra l. 54, other sons besides Hyllus must be imagined as present.

1. 1154. *ἄν . . μάθοις*, sc. *εἰ πυνθάνοιο*.

1. 1156. *ἔξυπηρετήσομεν*, *ἐκ* as in *ἐκπονεῖν*.

1. 1157. *σὺ δ' οὖν*, 'well, then'—however that may be. *τοῦργον*, 'the thing which must be done,' 'the business.' Heracles is already thinking, as the words *ἐξήκεις . . καλεῖ* show (with which cp. Od. 16. 300 *εἰ δ' ἔτεδν ἐμὸς ἐσσι καὶ αἵματος ἡμετέροιο*), of the command which is to be the upshot of his communication. *ἔργον* does not seem to be used in Sophocles simply for 'matter,' 'fact,' 'thing.'

1. 1159. *πρόφαντον*. Cp. supra l. 851 *προφαίνει* and note.

1. 1160. *τῶν *ἐμπνεόντων . . ὑπο*. The two preps. in the MSS.—which read *πρὸς τῶν πνεόντων*—can hardly be genuine, though we might compare such expressions as *τίνος δὴ χάριν ἔνεκα*; Either *τῶν μὲν πνεόντων* or *τῶν ἐμπνεόντων* may be right. *θανεῖν*. The use of the aorist in such intimations is well known. Cp. Aesch. Prom. 668 *μολεῖν κεραυνόν*.

1. 1161. *φθίμενος*, 'being already dead.'

1. 1164. *φανῶ δ' ἐγώ*. The strong egoism of Heracles is marked throughout. Cp. ll. 998, 1012, 1035, 1047 ff., 1060, etc. *συμβαίνοντ' ἴσα*, 'agreeing in their issue or purport,' = *ἀρμόζοντα* (O. T. 903). For *ἴσος*, denoting harmony or agreement, cp. O. C. 171 *ἄστοις ἴσα χρη μελετᾶν*, Ant. 372 *μήτ' ἐμοὶ παρέστιος γένοιτο μήτ' ἴσον φρονῶν*, κ. τ. λ.

1. 1165. This line has been objected to, as inconsistent with supra l. 157, where Deianira speaks of the tablet containing this oracle as *παλαιάν*. But 'new' and 'old' are relative terms, and what seemed old to Deianira, as being given twelve years previously, to Heracles, who is revolving a much older prophecy, may seem new.

1. 1166. χαμαικοιτών. Cp. Il. 16. 233-5 Ζεὺ ἄνα Δωδωναίε, Πελασγικέ, τηλόθι ναίων, | Δωδώνης μεδέων δυσχειμέρου· ἀμφὶ δὲ Σελλοὶ | σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες χαμαιεῦναι.

1. 1167. εἰσεγραψάμην, 'I noted down for my own use.'

1. 1168. πατρώας. Dodona, and not Delphi, is the fountain of revelation in the Trachiniae, because Heracles is not to receive oracles from any one less than his father Zeus. Cp. Aesch. P. V. 831 ff. πολυγλώσσου. The leaves are as it were the tongues of the talking oak of Dodona.

1. 1169. τῷ ζῶντι καὶ παρόντι νῦν, 'which now has life and being.' Time, both universal and particular, is continually personified in Sophocles.

1. 1170. ἐφεστώτων, 'that were then impending over me.'

1. 1171. τελείσθαι is fut. See Veitch, Gr. Verbs, s. v. τελέω. ἐμοί is to be taken both with τελείσθαι and ἐφεστώτων.

1. 1172. τὸ δ' ἦν ἄρ', 'whereas the meaning of it was.' Cp. Od. 9. 475 οὐκ ἄρ' ἐμελλες.

1. 1173. τοῖς γάρ, κ. τ. λ. This is Heracles' gloss on the word λύσιν, showing that he now looks forward to nothing but the rest of death. Cp. El. 1170 τοὺς γὰρ θανόντας οὐχ ὅρῳ λυπουμένους.

1. 1174. 'Since therefore all this is manifestly being fulfilled.' The state of Heracles, with its cause, and the two oracles, throw so much light on one another that the issue is clear.

1. 1176. ὀξῦναι. Either, (1) 'until thou provoke my tongue to sharpness;' or (2) 'for my tongue to sharpen thee,' i.e. 'incite thee.'

1. 1177. αὐτόν, 'of thine own accord.' νόμον, 'course or principle of action.' Cp. Aj. 548 ὡμοῖς ἐν νόμοις πατρός and note, supra l. 616.

1. 1178. ἐξευρόντα, 'adopting.' This word has been suspected on the ground that Hyllus could not be said to 'discover' so time-honoured a principle as obedience to parents. But cp. O. T. 304, 5 ἥς σὲ προστάτην | σωτήρά τ' ᾧναξ, μούνον ἐξευρίσκομεν. (The saving power of Teiresias was no new idea to the Thebans.) See also the idiomatic use of εὐρεῖν in El. 278. Ellendt would supply ὄντα ('finding this to be,' etc.).

Il. 1179, 80. εἰς λόγου στάσιν τοιάνδε. Former edd. compare O. T. 634 στάσιν γλώσσης, and would translate 'into such a debate.' But Hyllus, who is prepared to obey his father to the uttermost in all things possible, does not at this moment anticipate the contention which follows, though his promise of obedience is accompanied by a natural fear. It seems therefore better, with Dobree (who renders 'in hujusmodi colloquium delatus'), to take στάσιν in the simpler meaning of 'position,' 'attitude,' and to translate, 'to have reached a point where such things are to be spoken of.' Hyllus is awestruck

by his father's anticipation of death, and terrified by the tone which he has assumed.

1. 1182. *πίστιν τήνδε*. Cp. O. C. 1632 *δός μοι χερὸς σῆς πίστιν ἀρχαίαν τέκνοις*. ἄγαν ἐπιστρέφεις; 'Do you urge on me so vehemently?' Musgrave proposed *ἐπιστρέφει*, 'Dost thou regard?'

1. 1183. *οἷσεις*, sc. *τὴν πίστιν*. Cp. *χάριν φέρειν*.

1. 1185. *ᾠνυ Διός νυν*. The postponement of the particle is due to the strong emphasis on *Διός*.

1. 1188. *ἐπώμοτον*. Observe the peculiar use of the passive, 'sworn by.'

1. 1191. *τὸν Οὔτης Ζηνὸς .. πάγον*, 'the height of Oeta, sacred to Zeus.' For the two genitives cp. Ant. 1204, 5 *λιθόστρωτον κέρης νυμφεῖον Ἰδίου ὕψιστον*. Some edd., following Wakefield, read *ὑψίστου*, as if the *topmost* height of Oeta was not suitable for the purpose which Heracles had in view.

1. 1192. *ὥς .. σταθείς*, 'as having stood.' *θυτήρ*, 'in the act of sacrifice.'

1. 1194. *αὐτόχειρα .. φίλων*, 'with your own hands, assisted also by whom you will of your friends.'

11. 1195, 6. *ὕλην .. κείραντα*. Both words are applicable, not to the hewing of oak timber, but to the lopping of such smaller boughs and brushwood as would be suitable for the pyre. The wild-olive, on the other hand, is to be cut down completely.

1. 1196. *πολλόν*. Cp. Ant. 86 *πολλὸν ἐχθίων ἔσει*, but perhaps *πολλήν* should be read here. ἄρσεν'. Probably 'rough,' or 'tough,' alluding to the knotted hardness of the wood. There would be no point in referring to male and female trees. But the contrast is between the fruitful olive-trees in a sheltered ground and the wild tree which has weathered many storms, etc.

1. 1199. *εἰσίστω*, sc. *τῷ ἔργῳ*, 'come in,' to interfere with the just rite.

1. 1201. *σε* is here what is sometimes called the Attic accusative; i. e. it is governed by the meaning of the whole sentence and not by the nearest word. Not, 'I shall await thee troublously with curses,' but 'my curse shall be an abiding trouble to thee.' For *ἀραιὸς* cp. Fr. 366 (N.) *ὃ πρόσθεν ἐλθὼν ἦν ἀραιὸς μοι νεκός*.

1. 1203. *τί εἶπας*; The MSS. rather point to *τί μ' εἶπας*; in which *με* would be an Attic accusative, as in the preceding line. But the reading in the text is more probable. For the hiatus, which is quite permissible, cp. Phil. 917.

1. 1204. *ὅποια δραστέ' ἐστίν*, sc. *εἶπον*. The correspondence is not perfectly exact. Cp. O. C. 1106 *αἰτεῖς ἃ τεύξει*.

11. 1206, 7. *οἶά μ' ἐκκαλεῖ*, 'what a claim is this you make on me.'

οἷα is cognate accusative, and the words φονέα . . σέθεν are in apposition to it.

l. 1208. ὧν ἔχω, sc. κακῶν. The resumption of this expression in the next line, τῶν ἐμῶν κακῶν, appears somewhat awkward, but cp. supra ll. 1149, 50 and note.

l. 1210. Hyllus' faith is too weak at once to accept the thought that death was to be the cure of his father's woes, and he still clings to the notion of a bodily healing.

l. 1211. πρὸς τοῦτο. It is difficult to find a parallel for this use of πρὸς. Query γ' ἐς τοῦτο (?). Cp., however, Plat. Theaet. 154 C τὸ δοκοῦν πρὸς τὴν νῦν ἐρώτησιν.

l. 1212. φθόνησις is ἅπαξ λεγόμενον. Cp. θάκησις O. C. 9 and note.

l. 1213. πλήρωμα, sc. γενήσεται = πληρώσεις, to which the syntax of the next line is conjoined.

l. 1214. ἄν, sc. πράξαιμι. ποτιψαύων. It is, of course, easy by conjectural emendation to get rid of the dialectical anomaly, but in the composite tragic dialect forms belonging to other dialects may occur in single instances, and even in a writer like Thucydides such isolated forms as τετράφαται, ἐσκέδαται are found to occur. Cp. supra l. 7. It is possible that Sophocles introduces the reservation in order to allow a place for the action of Philoctetes, who, according to one legend, lighted the funeral pyre of Heracles.

l. 1215. κοῦ καμεί τοῦμὸν μέρος. For this personification of labour cp. Aesch. P. V. 57 κοῦ ματᾶ τοῦργον τόδε. κάμνω, like other words implying personal effort, is regularly conjugated with the fut. mid. See Rutherford, N. Phryn. p. 397. But the meaning 'you shall have difficulty, if I can help it' is not satisfactory. And may not the impersonal use (i.e. the neuter subject) justify the active voice, though not found elsewhere?

l. 1216. πρόσνειμαι. The subjective middle involves more of a personal appeal than πρόσνειμον, 'extend to me,' rather than 'confer upon me.'

l. 1217. μακροῖς = μεγάλοις. Cp. infra ll. 1228, 9.

l. 1220. *ὥς γ' ἐπ. So Schaefer corrected the MS. reading ὥστ' ἐπ. See on O. T. 763.

l. 1221. σ' ἐπισκῆπτω. Another instance of the 'Attic' tendency to use the accusative where the dative is more common.

l. 1223. πατρῶων ὀρκίων, 'the promise exacted on oath by your father' (supra ll. 1185 ff.). The oath taken by Zeus is to include this promise together with the previous one.

l. 1224. προσθοῦ δάμαρτα. So Hdt. 1. 53 εἴ τινα στρατὸν ἀνδρῶν προσθέιτο φίλον, ib. 69 τὸν Ἑλληνα φίλον προσθέσθαι.

ll. 1225, 6. ἄλλος . . ἀντὶ σοῦ, 'another, and not thou.' Cp. Aj. 444

οὐκ ἂν τις αὐτ' ἔμαρψεν ἄλλος ἀντ' ἐμοῦ. λάβοι. The conjectural reading λάβη is perhaps preferable, although Heracles may be supposed to pass from the tone of command to the expression of a desire.

1. 1227. κήδευσον λέχος, 'make this marriage bond.' An instance of the cognate verb, i.e. κήδευσον is used instead of ποιήσον in order to dwell on the main idea. Cp. supra l. 620. αὐτὸς κήδευσον, 'be thyself the framer of the bond.' Hyllus was to act to himself the part of those who bring about an alliance between families. Cp. Eur. Med. 367, where τοῖσι κηδεύσασι refers to Creon, who had contrived the marriage between his daughter and Jason.

1. 1228. πιστεύσαντ' ἐμοί, 'having obeyed me.' This rare use of πιστεύω is made clearer by the opposition of ἀπιστεῖν.

1. 1229. σμικροῖς ἀπιστεῖν. The construction is varied, as often happens. συγχεῖ, 'obliterates.' The metaphor is probably taken from a waxen tablet, the writing on which could be cancelled by holding it to the fire.

11. 1230, 1. 'One ought not to be angry with a distracted soul; but who could bear to witness such a state of mind?'

11. 1233, 4. τίς γάρ ποθ', sc. ταῦτα δρῶν ἄν, for which ταῦτ' ἂν .. ἔλοιτο is substituted as the sentence proceeds. μόνῃ | μεταίτιος, 'sole sharer of the blame' with Nessus. Cp. supra 11. 260, 1 τόνδε γὰρ μεταίτιον | μόνον, κ.τ.λ. and note. σοί τ' αὐθις, sc. αἰτία. The τε here has been very generally changed to δέ, and perhaps rightly.

1. 1235. ἐξ ἀλαστόρων. Cp. O. C. 371 νῦν δ' ἐκ θεῶν του καὶ ἀλειτηροῦ φρενός, and for this use of ἀλάστωρ Eur. Or. 1669 καίτοι μ' ἐσῆι δέμα μή τινος κλύων | ἀλαστόρων δόξαιμι σὴν κλύειν ὅπα.

1. 1238. ὥς ἔοικεν οὐ νεμεῖν. For this confusion between οὐ νεμεῖ, ὥς ἔοικεν, and ἔοικεν οὐ νεμεῖν, cp. Hdt. 1. 58 ὥς .. δοκέει, οὐδὲ .. αὐξηθῆναι. And for the feeling cp. Tennyson's Morte d'Arthur, 'Authority forgets a dying king, | Left widowed of the power in his eye | That bowed the will.'

1. 1239. ἀλλά τοι. These particles are elsewhere separated, but there is no reason against the combination ἀλλά τοι any more than against καί τοι. τοι means 'however,' i.e. 'though you think so lightly of my curse.'

1. 1241. φράσεις, 'you will tell us.' Hyllus observes the rising expression of pain on his father's countenance.

1. 1242. This line may be explained, 'For you rouse me from the state in which my pain was lulled' = ἀπὸ τοῦ εὐνασθῆναι τὸ κακόν.

1. 1243. ὥς .. ἔχω, 'How I am beset and straitened!' For τὰ πορεῖν ἔχω cp. O. C. 1617, 8 τὸ γὰρ φιλεῖν οὐκ ἔστιν ἐξ ὅτου πλέον ἢ τοῦδε τάνδρὸς ἔσχεθ', οὐ, κ.τ.λ.

1. 1244. δικαιοῖς, cp. Hdt. 1. 89 δικαίῳ ('I think it my duty') σημαίνειν σοι.

1. 1246. οὐ δυσσέβεια. For this use of the abstract noun cp. O. C. 883 ἄρ' οὐχ ὕβρις τάδ';

1. 1247. For the position of οὖν see note on l. 1185. πανδίκως is to be taken with ἄνωγας, which is the chief word in the sentence,—‘Do you order me outright?’ i. e. Is it your full and authoritative command?

11. 1249, 50. κοῦκ ἀπόσομαι, ‘and will not decline the burden.’ Cp. supra l. 216 οὐδ’ ἀπόσομαι τὸν αὐλόν, κ. τ. λ., Plat. Rep. 4. 437 B τὸ ἐφίεσθαί τινος λαβεῖν τῷ ἀπαρνεῖσθαι, καὶ τὸ προσάγεσθαι τῷ ἀπαθεῖσθαι, πάντα τὰ τοιαῦτα τῶν ἐναντίων ἀλλήλοις θείης. τὸ σὸν θεοῖσι δεικνὺς ἔργον, ‘showing to the gods what thou doest,’ so that they may not fix the blame on me. The expression is somewhat forced, like many others in this play. Two other cases where the article is rather strange (somewhat different, however, from this) are supra l. 775 τὸ σὸν μύνης δώρημ’ ἔλεξεν, ‘he said it was thy special and peculiar gift,’ and O. T. 572 τὰς ἐμὰς | οὐκ ἂν ποτ’ εἶπε Λαίου διαφθοράς, ‘he would not have spoken, as he has done, of my being Laius’ destroyer.’

1. 1251. σοί γε πιστεύσας, ‘having acted in reliance on thee.’ Cp. O. C. 175 σοὶ πιστεύσας καὶ μεταναστής, Phil. 1374 θεοῖς τε πιστεύσαντα τοῖς τ’ ἐμοῖς λόγοις: supra l. 1228 πιστεύσαντ’ ἐμοί is not quite parallel, see note there.

11. 1252, 3. καλῶς τελευτᾷς, ‘you strike the right chord at last.’ κατὰ .. πρόσθες, ‘and let the act of kindness follow quickly upon these words.’

1. 1254. σπαραγμὸν ἢ τιν’ οἰστρον, ‘some convulsion or furious excitement.’ The former would make it difficult to carry Heracles decorously (cp. supra ll. 804, 5), the latter might render him unmanageable. But there is also the feeling ὅτι ἐν εὐφημίᾳ χρὴ τελευτᾶν. με θῆς. Clearly not μεθῆς here, although μεθές was preferred supra l. 799.

1. 1255. ἄγε is chiefly addressed to Hyllus, but may be said, like ἰδέ, to be without any distinct reference to number. The following words are addressed to the attendants, who are to carry him in their hands while Hyllus leads the way. αἶρεσθε is subjective middle (= ‘apply your strength to raise me’), and is less peremptory than αἶρετε infra l. 1264.

11. 1255, 6. παῦλα .. ὑστάτη, ‘this is my reprieve from woe, this is the last end of my being.’ Sophocles keeps well before us Heracles’ entire unconsciousness of any glory beyond.

1. 1259. πρὶν τήνδ’ ἀνακινήσαι νόσον. Either, (1) taking ἀνακινήσαι as transitive, ‘before allowing this trouble to reawaken,’ see note on Aj. 674 ἐκοίμισε | στένοντα πόντον, or (2) with ἀνακινήσαι intr., ‘before this trouble reawaken.’ Other compounds of κινεῖν, as παρακινεῖν, ὑποκινεῖν, are used intransitively, and why not ἀνακινεῖν?

1. 1260. ὦ ψυχὴ σκληρά. Cp. Eur. Alc. 837 ὦ πολλὰ τλᾶσα καρδία ψυχὴ τ' ἐμῇ.

11. 1260, 61. χάλυβος λιθοκόλλητον στόμιον, 'a bit of iron set with adamant.' λιθοκόλλητον = 'set with gems.' But the precious stone here meant is clearly ἀδάμας. παρέχουσ', sc. τῇ βοῇ, 'apply as a preventive.'

1. 1262. ὥς ἐπίχαρτον, κ. τ. λ., i. e. τελέουσα ἔργον ἀεκούσιον ὥς ἐπίχαρτον ὄν, 'performing an unwilling deed as if rejoicing in it.'

11. 1264, 5. μεγάλην .. συγγνωμοσύνην, 'entertaining much indulgence for me in respect of what is now being done,' because Hyllus is compelled by his father.

11. 1266, 7. μεγάλην .. εἰδότες, 'but recognizing in the gods much frowardness.' Cp. Od. 20. 201-3. The antithesis is more formal than real. For the expression cp. εἰδέναι χάριν. ἀγνωμοσύνη has much the same meaning as in Herodotus. See L. and S. The vague plural εἰδότες is intended to soften the rebellious utterance of Hyllus against Zeus.

1. 1269. ἐφορῶσι, 'look on' with passive indifference; cp. El. 826.

1. 1270. This line is the only hint in the Play that the ultimate fate of Heracles is different from what he now expects.

1. 1272. ἐκείνοις, τοῖς θεοῖς.

1. 1274. τῷ .. ὑπέχοντι, 'to him who undergoes this affliction.' Hyllus avoids naming both Zeus and Heracles.

11. 1275-8. These lines are rightly given to the Chorus, and the words παρθέν' ἀπ' οἴκων, which have occasioned difficulty, may be explained by comparing supra l. 205, where the maidens within the house are challenged by the Trachinian maidens without to join their song. Here they are similarly invited to accompany the funeral procession. It may be mentioned that the whole of this ἔξοδος has been suspected. The heading of l. 1275 in the MSS. is χο. ἡ ὕλλ.

1. 1275. λείπου μὴδὲ σύ, παρθέν' ἀπ' οἴκων. These words are addressed to the women from indoors, who are to follow the procession. 'Neither fail thou, maiden, leaving the house,' i. e. be sure to follow us and not to stay at home; ἀπ' οἴκων is partly descriptive = ἡ ἐν οἴκοις, and partly occasioned by the notion of ἐπομένῃ or the like, implied in μὴ λείπου. See note on El. 911, and cp. supra ll. 202, 206.

1. 1276. μεγάλους μὲν .. θανάτους, 'thou that hast been witness of a dreadful and strange death' (that of Deianira).

1. 1277. πολλὰ .. καινοπαθῇ, 'and many unheard of sufferings' (those of Heracles).

1. 1278. κούδεν .. Ζεὺς (sc. ἔπραξεν), 'and in all this Zeus is the doer.' For the ellipse cp. Eur. Rhes. 861 καὶ ταῦτ' Ὀδυσσεύς.

ADDITIONAL NOTES.

l. 29. **εἰσάγει**. For the present tense, which is questioned by Prof. Jebb, cp. Philoct. 807, 8.

l. 46. For the use of **δεινόν**, cp. also Her. vii. 157 **τοῦτο δὲ ἤδη δεινὸν γίνεται, μὴ πέσῃ πᾶσα ἡ Ἑλλάς**.

l. 80. Others read **εἰς τό γ' ὕστερον**.

ll. 92, 3. In the first rendering supply **πυθομένῳ** with **ὑστέρῳ**, in the second supply **πράσσοντι**.

l. 206. **ὁ μελλόνυμφος**. The masculine may be used for a generic feminine, in accordance with Attic usage, supra l. 151. Prof. Jebb thinks this impossible and reads **ἡ μελλόνυμφος**.

ll. 263, 4. Prof. Jebb thinks that a more general word (= **ὑβρισε**) is to be supplied with **ἀτηρᾷ φρενί**.

l. 294. This meaning of the compound, implied rather than expressed, is expanded in the following lines.

ll. 356, 7. Another reading is **ὑπ' Ὀμφάλη**. In this case **ἐπὶ Λυδοῖς** would mean, 'among the Lydians' (**ἐπί** as with the name of a country).

l. 372. **ἀγορά** is the public place of the little town, to which Lichas has made his way from the 'kine-cropped meadow' in coming towards the house of Ceïx.

l. 379. For **ὄμμα**, 'appearance,' several critics have conjectured **ὄνομα**.

ll. 383, 4. 'The comment is aimed at Lichas in the first instance, but its vague form seems purposed, so that the hearers may extend it, if they please, to Heracles.' Prof. Jebb.

l. 419. **ὑπ' ἀγνοίας**. Neither of the examples quoted is precisely apposite, unless, as Prof. Jebb suggests, the preposition indicates 'the deceiver's outward equipment for his part.'

l. 424. **ναί extra metrum**. 'It might indicate a moment of embarrassment.' Prof. Jebb.

l. 464. Prof. Jebb argues from l. 444 that Deianira believed Iole to be enamoured of Heracles. 'Such a belief would mitigate, rather than increase, the wife's pain.' She, of course, believes the love of Heracles to be irresistible. But the question which concerns her is the state of his affections; see infra ll. 476, 7.

1. 480. 'It is characteristic of his servile nature, that in taking the lie upon himself he only sees an honourable exoneration of his master, not an enhancement of the sting of his unkindness.' W. Lloyd.

1. 491. The trouble was not of Deianira's seeking, but she will not make it greater by her own act, γε in this case belongs to the sentence, not to νόσον ἐπακτόν only.

1. 496. ὤδε is probably to be joined to πολλῶ—the preposition adhering to its case as Plato, Rep. 391 D οὕτως ἐπὶ δεινὰς ἀρπαγὰς.

1. 526. Prof. Jebb, who would read ἀγῶν δὲ μαργᾶ μὲν, οἶα φράζω, objects that Deianira 'was old enough to be their mother.' But they are singing of her tender youth (εὐῶπις ἀβρά supra 1. 523).

1. 554. †λύπημα. Hermann conj. κήλημα, Jebb λώφημα. Both weaken the single emphasis on λυτήριον.

1. 580. ἔβαψα. It is implied that the first effect of the application is to give a fine colour to the robe.

1. 592. ἀλλ' εἰδέναι χρή δρῶσαν. 'Well, if you do it, you must be aware.' δρῶσαν = ἐὰν δρᾷς (Goodwin, Syntax, § 472). Not, 'You must find out by doing it.' The maidens are inexperienced, but not rash.

1. 593. μὴ πειρωμένη = εἰ μὴ ποτε ἐπειρῶ. For the participle of the imperfect, cp. supra 1. 422.

11. 661, 2. There is much reasonable doubt as to the soundness of the text. Hermann, adopting the conjecture φάρους for θηρός, construed συγκραθείς with πανάμερος, 'reconciled to her, for all days to come, by Persuasion's well anointed pretext of the robe.'

1. 675. ἀργῆτ'. The elision of ι of the dative can only be avoided by reading ἀργῆς οἶδς εὐέρου πόκος with Lobeck.

11. 680-2. προὔιδάξατο, 'instructed beforehand,' cp. πρόρρητα infra. The middle voice implies, 'he made me his pupil herein.'

1. 706. Not ὁρῶ ἐξειργασμένη, because she is contemplating her own case, as another might see it.

1. 723. ἔργα δεινά can hardly refer to ἔργον δεινόν supra 1. 706 which 'prejudges the event.'

1. 844. Prof. Jebb reads αὐτά for οὔτι with Nauck and Blaydes; 'she herself applied the remedy.'

1. 903. ἔνθα μὴ τις εἰσίδοι. 'Where none might see her.' The optative is an oblique subjunctive, and the relative clause is virtually final (Goodwin, Syntax, § 573).

1. 905. The omission of the augment in βρυχᾶτο (1. 904) φρούρου (1. 915), for which cp. O. C. 1624, may justify κλαῖε, without mark of elision.

1. 911. Prof. Jebb would read καὶ τῆς ἐπ' ἄλλοις ἐς τὸ λοιπὸν οὐσίας, 'and for the household, which would be theirs no more.'

ll. 998-1000. Here *ἄνθος* is also associated with the splendour of the garment, supra l. 764.

ll. 1151, 2. Others, including Prof. Jebb, take the whole expression to mean simply, 'she now resides at Tiryns.'

l. 1186. The other punctuation, *ἦ μὴν τί δράσειν; καὶ τόδ' ἐξειρήσεται* (and the word shall be spoken) is also plausible.

l. 1262. Another possible rendering is: *ὥς τελέουσα* (fut.), *ἐπίχαρτον ἀκούσιον ἔργον*, 'as purposing to accomplish a compulsory deed, that is a subject of joy.'

EXPLANATION OF THE MARKS IN THE TEXT.

- l. 12. κύτει | βούπρωρος Strabo, p. 458. τύψω βούκρανος MSS.
 l. 66. *φέρειν Valckenär. φέρει MSS.
 l. 84. *καὶ Canter, who also prints the line after 85. ἡ MSS.
 l. 87. *κατήδη Brunck. κατήδειν MSS. *παρή Dind. παρήν MSS.
 l. 88. *πρὶν Wakefield. νῦν MSS. *εἶα Vauvillers. εἶα MSS.
 l. 97. πόθι *παῖς Pors. πόθι μοι παῖς MSS.
 l. 115. *ἐν εὐρέϊ Erfurdt. ἐν om. MSS.
 l. 164. *ἡνίκα Dawes. ἡνίκ' ἂν MSS.
 l. 188. *πρὸς πολλοὺς Herm. πρόσπολος MSS.
 l. 220. *βακχίαν Brunck. βακχείαν MSS.
 l. 222. *ἴδ' ὦ Dind. ἴδε, ἴδ' ὦ MSS.
 l. 226. *φρουρὰν Musgrave and so one MS. (V). φρουρὰ cett.
 l. 267. *φύσει Campb. φώνει or φωνεῖ MSS. φανείς Herm.
 l. 292. *τὰ δὲ Scaliger. τῶν δὲ MSS.
 l. 336. *οὔστινάς τ' Erfurdt. τ' om. L. γ' A.
 l. 379. *κάρτα Canter. and L. p. m. καὶ τὰ most MSS.
 l. 402. *ΑΓ. Brunck. ΔΗΙ. L etc.
 l. 403. *ἐρωτήσας Tyrwhitt. ἐρωτήσας' MSS.
 l. 505. *τίνας Herm. om. MSS.
 l. 510. *βακχίας Brunck. βακχείας MSS.
 l. 528. *ἐλεινόν Pors. ἐλεινόν MSS.
 l. 554. †λύπημα difficult, see note. νόημα or τέχνημα cj. Campb.
 l. 608. *φανερὸν ἐμφανῆς Tricl. φανερὸς ἐμφανῶς MSS.
 l. 639. *κλέονται Musgr. καλέονται MSS.
 l. 644. *κόρος Tricl. τε κόρος MSS.
 l. 651. *τάλαιναν Dind. τάλαινα MSS.
 l. 730. *οἴκοι Wakefield. οἴκοις MSS.
 l. 824. *ἄ τ' ἔλακεν Herm. ὅ τ' MSS.
 l. 830. *γ' Heath. om. MSS.
 l. 840. *ὑποφόνια Lushington. νέσσουν θ' ὕπο φοίνια MSS.
 l. 845. †ὀλεθρίαισι doubtful in metre. See Notes.
 l. 854. *οὐκ add. Campb. (from οὐπω infr.).
 l. 855. *Ἡρακλέους ἀγάκλειτον Campb. The MSS. read οἶον ἀναρσίω
 οὐπω ἀγάκλειτον ἡρακλέους.
 *ἐπέμολε Tricl. ἀπέμολε MSS.

- l. 856. †*ἰὼ κ.τ.λ.* does not correspond to l. 845.
 l. 879. †*πρός γε* suspicious in metre.
 l. 898. †*τις*, see note.
 l. 947. **ἄρα* Herm. *ἄν* MSS.
 l. 956. **Ζηνὸς* Tricl. *Διὸς* MSS.
 l. 963. *ὡς ἀηδῶν** Tricl. *ὡς ἀηδῶν ξένοι* MSS.
 l. 972. **ᾧ πάτερ* Brunck. *ᾧ* om. MSS.
 l. 977. **γέρον* Brunck. *γέρων* MSS.
 l. 978. **οὐ μὴ ᾿ξεγείρῃς* Dawes. *οὐ μήξεγείρῃς* or *-ρης* MSS.
 l. 995. *οἶαν* **οἶων* Martin. *οἶαν ἀνθ' οἶων θυμάτων ἐπὶ μοι* MSS.
 l. 1006. *ἐὰθ' ὕστατον εὐνάσαι* Herm. *ἐὰτέ με δύστανον εὐνᾶσαι* MSS.
 l. 1022. **βίοτον* Musgr. *βίότου* MSS.
 l. 1031. **ἰὼ ἰὼ* Campb. *ἰὼ* MSS.
 l. 1034. **φύσαντ'* Campb. *τὸν φύσαντ'* MSS.
 l. 1036. **τὰν* Seidler. *ἄν* MSS.
 ll. 1039, 40. **ᾧ γλυκὺς ᾿Αϊδας*, **ᾧ Διὸς αὐθαίμων* Seidler. The MSS. reverse the order of the phrases.
 l. 1042. *εὐνασον εὐνασόν* **μ'* Campb. *εὐνασόν μ' εὐνασον* MSS.
 l. 1046. **κοῦν* Bothe. *καὶ* MSS.
 l. 1096. **ὑπέροχον* Bentley. *ὑπείροχον* MSS.
 l. 1136. **μωμένη* Heath. *μνωμένη* MSS.
 l. 1160. **τῶν ἐμπνεόντων* Campb. *πρὸς τῶν* MSS. Either *πρὸς* or *ὑπο* is wrong. *χρῆναι θανεῖν* Wecklein.
 l. 1193. *ἐνταῦθα* **νυν* Brunck. *ἐνταῦθα νῦν* MSS.
 l. 1220. **ὥς γ'* Schaefer. *ὥστ'* MSS.
 l. 1263. **τελέουσ'* Billerbeck. *τελέως* MSS.
 l. 1277. **καὶ* Bentley. om. MSS.

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VI. Commos : 878-895.

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